

ROSICRUCIAN DIGEST

APRIL, 1952 - 30c per copy

Nonphysical Frontiers

Our personality in a
four-dimensional world.



Temptations Of a Master

Jesus, spiritual pioneer
in human trials.



Converting Obstacles Into Advantages

A practical approach
to personal maturity.



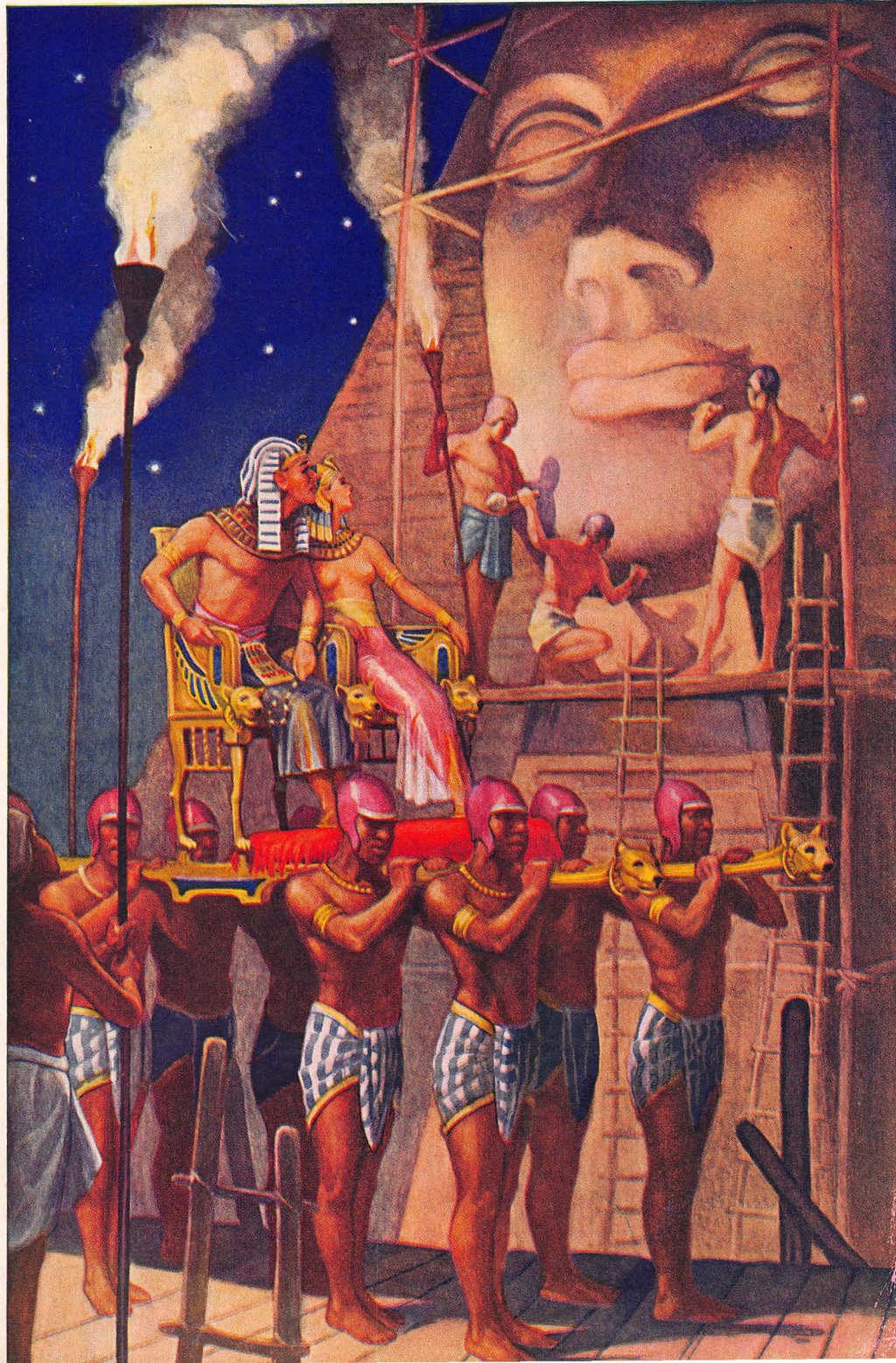
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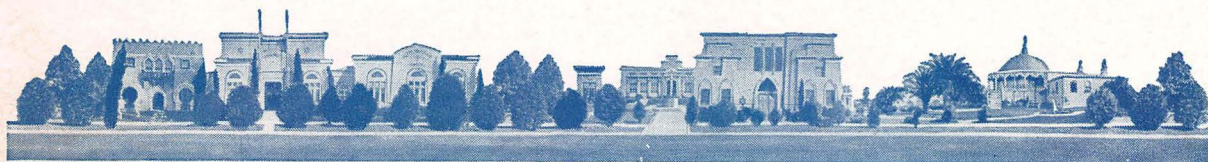
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LITTLE LANE OF THE DEAD

At the top of this twisting little lane of steps in Basel, Switzerland, is a centuries-old cathedral cemetery. Along this way trudged the funeral processions, hence its macabre name. The lane is renowned for famed personages who once lived in the medieval dwellings which flank it. Above the two windows on the second white building to the right may be seen a square sign which bears the escutcheon of Johannes Froben, famed 16th century printer and publisher of classical works. To the left of the edifice is a door through which Cagliostro, master alchemist, passed to his basement laboratory.

(Photo by AMORC)



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ROSICRUCIAN PARK, SAN JOSE, CALIFORNIA, U. S. A.

ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXX

APRIL, 1952

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EDITOR: Frances Vejtasa

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THE THOUGHT OF THE MONTH

LITTLE LANE OF THE DEAD

By THE EMPEROR

This is the sixth in a series of articles analyzing the prevailing conditions in Europe. This survey consists of personal observations by the Emperor during his recent visit overseas.

THE day was overcast with a leaden sky. The atmosphere was depressing to one's spirits as well. The whole was like a dramatic setting in which the playwright and the stage designer had combined their skill to adduce mingled feelings of suspense and awe in the audience. The twisting alleylike and centuries-old street which we had entered was known as the Little Lane of the Dead. To assist in the ascent, the street, in sections, consisted of a series of low, broad flagging steps. It was serpentine in its formation. Some of the turns were so abrupt that they constituted a 90° angle. Looking ahead, it would seem at times that all advance would be obstructed by one of the bleak buildings that lined the street. Some were almost menacing in their appearance as they towered in front of us. Walking toward the deep shadows of such turns, one's imagination was stimulated by the thought of what might lie just around them. It was like following along the floor of a cavern, drawn on by some mysterious influence that led one deeper into its maze.

The macabre title of this street in Basel, Switzerland, was derived from an innocent enough circumstance in the past. On an eminence at the top of the street is an old cathedral which has, within the last century, been renovated. At the back of this cathedral and now surrounded by a high iron fence is the original cemetery of the

parish. From this cemetery, where moss-covered headstones lean as with the weight of years, a little lane straggled down to the city proper. It was used only for funeral processions, principally after the last rites at the grave, when the mourners were returning to their homes. It was from this custom that the lane derived its morbid appellation. In those days it was unpaved—dusty in summer and a mire of mud in the winter. It was then, as now, surrounded on either side by homes and the little mediaeval shops. Most of these earlier buildings remain. Their alterations, as concessions to the modern era, were slight. Evidences of these changes are to be found mostly in signs announcing the business of the occupants.

What had brought us to this lane was partly the fascination of its title and the history of one of its early residents. For here was located the print shop of the renowned Johannes Froben, a publisher and printer through whose facilities rays of illumination penetrated a Europe still quite dark in mind. In 1491 Froben opened his print shop and not long thereafter made the acquaintance of Erasmus, noted scholar and humanist. In this shop on the Little Lane of the Dead, he printed the Greek translation of the New Testament. It was this work which Martin Luther used for his translation. Erasmus not only had Froben print his books which caused a literary stir in Europe, but he also superintended the works which Froben issued. As a result of

this activity, this modest house, now designated by a simple sign, became the center of the book trade in Europe.

It was while returning from our visit to Froben's former print shop and while walking down the huge stone steps that we noticed, to the left of it, a door which was ajar. The building was a typical early century structure. It was tall and quaint in its oddity, and not particularly inviting. Its only attraction was its contrast to the more drab surroundings, being lighter in color as though, in more recent years, it had been exposed to the painter's brush. Looking through the partly open door, we could see but the dark wall of a brick hallway. It had at some time been plastered, for the formation of the bricks beneath could be seen. It amounted to trespassing, but nevertheless we gave way to our instinctive curiosity and entered. Gingerly, we pushed the door slightly with our hands until it swung fully open with an eerie creaking sound. At the other end was a blaze of light and color. The hallway terminated in an inner courtyard. Even though it was a dismal day, the exterior lighting was intense in comparison to the dungeonlike darkness of the interior.

Research, Ancient and Modern

The first impression was that of a large private home, whose rather bleak exterior concealed more radiant inner quarters. As we withdrew our gaze from the deep interior, we suddenly became aware of a sign, none too visible, on the wall to our right. The position in which we first stood had put it behind us. It announced that the structure housed the Pharmaceutical Institute and Museum. We thought it rather strange for a modern pharmaceutical institute to be located in such an old building. The fact that a museum was associated with it aroused our interest and justified us in boldly continuing. Passing along the hallway, we noticed windows, partly obscured by being painted on their inner surface or having blinds drawn over them. Through one, however, we could see that such looked into small areas which were now used as storage chambers. The courtyard, open to the sky, was flanked by three wings of the building

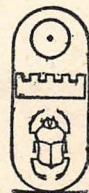
itself. At the open end there was a low stone wall with a fountain at its base. From the wall there sloped upward a formal garden.

In one wing of the building were the offices and laboratories of the modern pharmaceutical institute. It was here that its administrative and research activities were conducted. The air was infused with the poignant scent of various chemicals. An attendant directed us to the wing at our right across the courtyard and to the second floor where the museum proper was located. We were the only visitors. In fact, the visitors' register revealed that few attended this museum. Those who came were mostly professional people from Europe as indicated by their degrees and the addresses following their names. What was particularly gratifying, in an examination of the exhibits, was to note the acknowledgement of the special debt of modern pharmacists to the ancient alchemists—and to the early Rosicrucian experimenters. Old etchings in wood and block prints of the alchemists were framed, each with laudatory comments about them. These were of such personages as Raymond Lully, Roger Bacon, Paracelsus, Holbein, Cagliostro, and Albertus Magnus.

In cases beneath these masters were the actual alchemical apparatus and devices of their period. There were typical clay *pelicans*, so named from their shape. Some, however, had two handles like large ears on each side of the vessel for the accumulation of vapors. There was also an *athanor*, a crude but effective digesting furnace. There were various-shaped *alembics* which are round still-like tops for flasks used in the process of distillation. It was in their methods of distillation that the alchemists made discoveries that contributed to chemistry and medicine alike. Tall and cumbersome were the *aludels*. They looked somewhat like a pagoda temple consisting of three round detachable ovens one placed above the other and all resting on a small square base.

Language of Alchemy

The careful observations of these early researchers, showing the development of the scientific spirit, was to be noted in their symbolism which they



associated with the changing colors of heated metals. This symbolism had an esoteric significance but the physical changes were carefully recorded. For example, *black* was called a crow's head; it "sheweth the beginning of the action of fire. . . . Blackest midnite sheweth the perfection of liquefaction (being liquified) and confusion of the elements." *White* "succeeded the black—wherein is given the perfection of the first degree, and of white Sulphur,"—this is called the blessed stone—"wherein philosophers sow their gold." Third is *orange* or the passage of the white to the red. It is the middle or transitory stage of the alchemical process of refinement of the base metals. They referred to it as "a forerunner of the sun." The latter referred to the pure substance being sought. The fourth was the "ruddy sanguine," which is extracted from the white fire only.

A small ramp led to an extreme end of this wing. This section of the edifice had been the ruins of a church dating back some six hundred years. A por-

tion of the old Gothic architecture had been preserved with its rustic timbers forming supports for the ceiling. The formation looked like the ribbing of an umbrella. The walls were of the original stonemasonry and the floor was of random oak-planking fastened with dowels and uneven from the wear of centuries. The small chamber had been arranged as the exact reproduction of an alchemical laboratory. Every effort had been made to add realism to the exhibit. In fact, all of the apparatus, the furnace, retorts, pelicans, alembics, even the salamander, were originals. The atmosphere was such as to transport one back to the time of the alchemist-monk, Roger Bacon, of the 13th century.

By this time we were imbued with the spirit and sacrifice of these past contributors to modern science, who were so often scorned, ridiculed, and *persecuted*.

The May issue will reveal the truth about the life of Count Alessandro di Cagliostro, mystic and early alchemist, reviled, libeled, and confused with one Giuseppe Balsamo, an impostor.—Editor

ROSICRUCIAN PLANETARIUM ELECTRONICALLY OPERATED

The Rosicrucian Planetarium, known as the Theater of the Sky, is the first in the application of a unique electronic device.

Throughout the world, lecturers in planetariums have used manual means for pointing to the various constellations during their demonstrations. In later years, a projected light in the shape of a small pointer has been used to indicate individual stars, astronomical phenomena, or other points of interest in the heavenly bodies, as they are projected on the inside surface of the planetarium dome.

After months of research and development, the *Autocue* is now in use in the Rosicrucian Planetarium and is the first of its kind anywhere. Autocue is an electrically operated mechanism which automatically follows the recorded planetarium lecture and through high audio-frequency cues on the tape recording, turns on and off special outline projectors which point out the various constellations as they are described and discussed in the lecture.

Through the use of these automatically cued and operated constellation outlines, the lectures and demonstrations in the Rosicrucian Planetarium have been greatly enhanced because of better correlation and integration between the lecturer and visualization of the subject matter.

Design and construction of the Autocue was under the direction of Lester Libby, head of the research department in the Rosicrucian laboratories, and is one more practical example of the modern thinking which enters into the makeup of the Rosicrucians and their world-wide activities.

The Rosicrucian Planetarium is open to its members and to the public on Wednesday and Sunday afternoons. The Planetarium is located in the Rosicrucian Science Museum, in which there are a number of physical science exhibits.

Temptations of a Master

By A. B. PECKOVER, F.R.C., of England

IN considering the temptations of Jesus, the central idea of the Gospels—namely, the idea of individual evolution and rebirth—is not usually understood. What has to be grasped is that Jesus had to undergo inner growth and evolution. He was not born perfect, or as a man of Cosmic completion.



Had this been the case he would have been unable to suffer temptation and to experience despair. He was, on the contrary, born imperfect, in order to carry out a certain long-prophesied task. He had to re-establish at a critical period in human history a connection between the two levels called in the Gospels "Earth and Heaven," and this had to be done in himself practically, so as to open a way for influences from a higher level to reach mankind on earth and make it possible for intelligent culture to exist for a definite period of history.

The most extraordinary views exist about the unlimited powers Jesus had on earth. People argue that, if he were the Son of God, why did he not heal all sickness and convert the whole world? This is the same kind of argument used by those who say, "If there is a God, why are pain, illness, suffering, war, and so on, allowed on earth?" The whole standpoint of both arguments is wrong. The idea of the meaning of life on earth—individual evolution—is not grasped.

Evolution by Inner Trial

Jesus had to *bridge the human and divine within himself* and in this way re-establish a connection between heaven and earth. He had to undergo all the difficulties of an inner evolution of the human in him so that it became subject to a higher or divine level. He

had to pass through all the stages of this evolution in himself by trial and error, until it was perfected through inner endless temptation, of which we are given only a few glimpses.

It is clear that a long period elapsed before he had advanced to his full inner stature, and attained su-

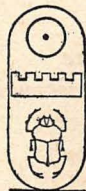
preme evolvment. The earliest references to the development of Jesus said that he advanced in wisdom and stature. The idea of Jesus advancing in understanding is quite distinct.

Let us ask ourselves, How is inner evolution reached? All inner development is possible only through inner temptations. Three temptations of Christ by the devil are mentioned in detail in the early parts of the Gospels, but first remember that the conception of mankind in its unawakened state, as given in the Gospels, is that it is in the power of evil, and this is represented by the idea that man is infested by evil spirits; that is, man is under the power of evil moods, impulses, and thoughts, whose object is the destruction of man—evil forces which are in him, not outside him, and to which he yields.

By man's consent to these evil forces in himself, progress in human life is prevented. The evil powers in man are in his own nature, in the very nature of his self-love, his egotism, his ignorance, his stupidity, his malice, his vanity, and also in his thinking—limited to the outer senses and accepting outer appearances of life as the only reality.

The Collective Evil

These defects are collectively called the devil, which is the name for the terrible power of misunderstanding all that undeveloped man possesses, the



power of wrongly connecting everything.

In the account of the temptation of Christ by the devil, given in Luke 4:2, it is said that Jesus was in the wilderness forty days, being tempted of the devil. (This number forty appears in the account of the Flood, Moses writing the commandments, and the children of Israel in the wilderness.) Jesus "was led by the Spirit into the wilderness, Being forty days tempted by the devil . . . he did eat nothing: and when they were ended, he afterward hungered." Then comes a description of the first temptation, "And the devil said unto him, If thou be the Son of God, command this stone that it be made bread. And Jesus answered him saying, It is written That man shall not live by bread alone . . ." (Luke 4:3-4.)

Notice, it was said that Jesus was in the wilderness forty days being tempted of the devil. If we suppose the wilderness to be a literal, physical wilderness, why is it that nothing is said about his being tempted all the time? One might merely say that he was starving. But in connection with inner development we must understand by the term *wilderness* a state of mind, a general inner state comparable to a literal wilderness—that is, a state where there is nothing to guide a man, where he is no longer among familiar things, and so he is in a wilderness. In that state of perplexity, distress, and bewilderment, he is left entirely to himself as a test, and does not know in which direction to go—and must not go in his own direction. This is in itself temptation, for all the time he is being starved of meaning.

Our Daily Bread

Why should a man leave the familiar and go into the wilderness? He hungers for bread, not literal bread, but that bread asked for in the Lord's Prayer, so wrongly translated as "daily bread"; namely, guidance, transsubstantial bread, and literal bread for tomorrow—in fact, *meaning*, for the development of our lives, not for our lives as they are today, now, but as they can become.

The Lord's Prayer, then, is a prayer about inner evolution. The bread asked

for is the bread of understanding necessary for it. The temptation is to make bread for one's self—that is, to follow one's own ideas, one's own will. You may think, why should one not fall back on oneself instead of waiting for something that seems doubtful? See clearly that the devil has asked Christ to make bread by himself—meaning, not to await the word of God, but to nourish yourself by your personal powers and ideas.

The mission of Christ was not to manufacture truth and meanings of his own, but to understand and teach the truth and meaning of the word of God—that is, a higher level of influences. The test was his own will. He had to bring the lower human in himself under subjection to the will of the divine level. It is the human level here that is under temptation, for Jesus was born of a human mother. In mistaking the lower for the higher, a man will ascribe to himself what does not belong to him—note that the devil says, "If thou art the Son of God," and so suggests that Jesus can do as he likes, as if he were of the level of God.

All this was in Jesus and took place within him. Although this temptation can be taken quite simply as relative to overcoming the appetites—in this case, *hunger*—it is clear that other and far deeper meanings lie behind the literal ones, and that they are concerned with those problems of self-love and power; the violence in which human nature is rooted. Jesus had human nature in him from the woman—his mother. The task was to transform it. This is quite obvious in the second temptation, where Christ is offered all power over the visible world. The devil is represented as leading Christ to a "high place" and showing him all the kingdoms of the world in a point of time. This is temptation as to earthly power and to the deep vanity that lies in everyone. It includes love of the world and its possessions.

Here the human level in Christ is represented as being subject to the most tremendous temptations conceivable in regard to worldly gain and possessive power. Jesus is made to answer, "It is written, 'Thou shalt worship the Lord thy God, and him only shalt thou serve'." Even though a man knows and

is quite certain about the direction, he can still be tempted and even more so; otherwise, as Christ he would not have been tempted in this way. Jesus' human side was still open to this temptation. It is not only the overwhelming effect of the senses and any immediate appeal to self-interest and vanity that has to be thought of here.

First Becomes Last

We know that the disciples thought Jesus was going to be an earthly king, possessing the whole world and giving them earthly rewards. They thought from the lower level about higher things. They did not at first see what Jesus was talking about; namely, the reaching of a higher or inner level, which had nothing to do with the lower or outer level of life.

If Jesus had been born perfect he would have been beyond all temptation. There are different ways in which one can be tempted and in which one can yield to temptation. All real temptation implies a struggle between two things in a man, each of which aims at getting control. The choice is always between what is true and what is false, or between what is good and what is bad. Actually, it is about these things that everyone is thinking and wondering in the privacy of his mind and heart: the mind for what is true, the heart for what is good.

In his third temptation, Jesus had to fight against self-love and overcome every feeling of self-power arising from

the human level in him. Bear in mind that the central idea in the Gospel is that a man should pass from a lower to a higher state; this is inner evolution or rebirth. All emotional temptation is about self-love and about the love of God. There is naturally some disagreement, just as we might say there is disagreement between a seed and a plant. The third temptation is given in Luke 4:9-12, where Jesus answered, "Thou shalt not tempt the Lord thy God." It can be understood that self-love only worships itself; it actually ascribes divineness to itself. The lower nature imagines it is the higher and so tempts God. It cannot feel its own nothingness and so swells itself up to heaven, and then in the intoxication of its own idea of divinity, in the madness of self-illusion, it may attempt the impossible and destroy itself.

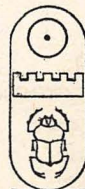
Christ taught that a man must be born again of the spirit, and that without temptation there is no transformation. The spirit energy is the connecting medium between the two levels. The devil represents all in a man that fails to evolve, and all that resists every idea of inner evolution—all that wishes only to misunderstand and have its own way.

All these inclinations must gradually be changed by the man who seeks real inner development. Such must not be allowed to take first place and control him; that is, the order of things in a man must change and what seems first becomes last.

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Because of numerous pieces of mail reaching us with postage due, we are sometimes forced to decline to accept mail upon which it is necessary for us to pay additional postage. The additional postage on one letter is very little, but on many it accumulates into a large amount. This is particularly true of manuscripts. Also, quite often a return self-addressed, *stamped* envelope is missing. Publishers are not required to pay return postage on manuscripts.



Nonphysical Frontiers

By FRANCES VEJTASA, F.R.C.

IN our great desire to be of the *good*, we refuse to accept as part of our collective personality the residue of *evil* accumulated as our subconscious heritage of many ages. For this reason, evil, the retarded good, has failed to become transmuted into its higher nature. To reach the Christ consciousness, the positive center of one's spirituality, one must pass through the wilderness of the little-understood negative center of one's being, the antichrist—that is,

the opposite quality of Christhood. In preparing the world for the coming of Jesus, did not Pythagoras give warning (five centuries before) that "Immediately God manifests, he is double"? Satan, the antichrist quality, had long been active on earth when the Master Jesus descended to establish the beginning of positive Christhood within the consciousness of men.

Religion assumed responsibility for the care of the inner man, but the Church, being merely the collective good and the collective evil of man, naturally shared the fate of man; that is, like man, the Church too in its great desire to be of the *good* refused to accept as part of its own creation, and karmic heritage, the collective *evil*. Thus can be explained the chaotic, spiritually insensitive status of man's present existence.

In this discussion of man's perfection, and that of his institutions, we too shall pass through the lower states



of self-consciousness, the harmonious and the inharmonious of the intertwining positive and negative aspects of living. Thus we will arrive in comprehension, even as in actuality, to the attainment of Christ consciousness, by way of the spiritual rebirth. It is on the ladder of dual evolution, here in our practical living, that we shall meet the Christ. At his first coming, men were not ready to experience the second birth, which is of the fourth dimension. Almost 2,000

years have passed and the four-dimensional world is at hand. It radiates divinity, but "He who has not harmonized his own being cannot reflect divine harmony." Only as within the consciousness of each of us the antichrist quality is transmuted into the Christ quality, will the collective, massive antichrist proportionately diminish. The proportion and quality of one's own *chalice* measure the personal capacity, or limitations, to receive the Christ consciousness.

Students of mysticism are the conscious seekers of the union with Christ—"to be born again," and not in a future physical life but in the present life, if possible. To achieve rebirth, man must experience two births—the second birth to be realized nonphysically. The "fall of man into matter" resulted in the birth of antichrist; the rise will result in the birth of the true Christ—mothered and fathered through a high state of our own being.

Many have achieved this second birth—Christians and so-called pagans as well. The Hindu calls it *reunion with Brahma*. Life is a school and man, as a potential, cannot forever remain fixed—for every one the psychic sunrise will come; then sleep must end.

This emotional, intellectual exploration has for thousands become the field of personal battle for adjustment: on one side is the visible world of living associates whom we are painfully learning to call *brother*; and seemingly on the other side is the All-Creator whom we long to know how to approach for wisdom. Gradually, after adequate association with the God consciousness, the human loses from his nature the tendency for disassociation.

God, the All-Creator, spread outward His own consciousness to make man. The human entity, in its spirituality or God's image, strives to manifest according to the same creative pattern (could there be any other?). Man, therefore, through self-extension attempts to realize God—unfolding *divinity* from within himself, and with his own soul-personality, to some extent, inspiring the unfolding of the soul-personalities of his kind about him, since no man exists as a separate entity. The promised goal, of course, is that self-expression in mankind will achieve oneness and thereby complete itself.

Sacred scripture and mystical literature have proclaimed this truth ever since objective mind knew enough to leave records to serve as bridges for coming generations. Seeking further enlightenment upon the second birth, Nicodemus asked Jesus: "How can a man be born when he is old?" And Jesus answered: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." In other words, unlike a tree (which has no personal volition), man must lift himself up. He has to manifest also upon the nonphysical plane of mentality—even to the elevated point of spirituality.

Evolution is slow. In the preparation of the soul-personality for the second birth, numerous incarnations need to be experienced. With each progressive life, the vibratory rate increases,

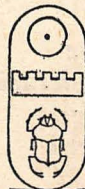
and the objective and subjective aspects of the self match their rates to make adjustments between themselves, and between them and their environment: the outer senses contacting the objective external world; the corresponding psychic senses contacting inwardly the spiritual. Thus knowledge is garnered.

Nature, the Mirror

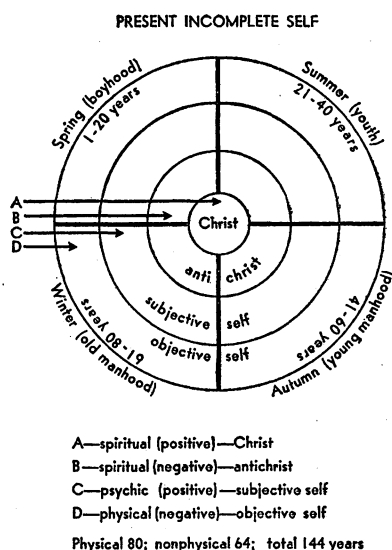
Centuries ago, mystics realized this need of personal effort. They sought to *know man* by learning to know nature. They looked into nature for self as into a mirror, and they found there the same creative pattern as their own. On a wider scope, the Earth was Mother and the Sun was Father. The positive divine potential of humanity fulfills itself as does the seed of a plant. Too, these ancients became intrigued as to the meaning and source of the four seasons, to which, even though in a state of unconsciousness, all nature and the universe responded. Because of the similarity of the creative pattern in all things, should not this seasonal phenomenon of *four* also in some way apply to man?

Truth is ageless. The timeless Pythagoras 2500 years ago devised a plan of study by dividing the human scope of living into four parts of 20 years each. Human existence unfolded through cycles: spring, summer, autumn, winter. This plan is, of course, merely a conception of creative changes and renewals—mind cannot be bound.

According to this plan, man from one to 20 years was only a boy—this, in human existence, compared to spring; 21 to 40 years belonged to youth or summer; from 41 to 60 constituted young manhood, or autumn; the years 61 to 80 belonged to old manhood, or winter. One cannot contemplate upon the mentality of Pythagoras and not imbibe some of his joy in living. To him, life was like the great Olympian games which he often attended in Athens. In that assembly of humanity, he saw the various seasons of self-evolution, and the over-all impression of human existence. It is this over-all view of ourselves and our relation to others that gives us the perspective for our goal. But first we must know the aspects of self, to get some idea of the completion of self.



Man's scope of life as diagrammed so long ago has become applicable to modern man, whose life expectancy in the past 50 years has increased 20 years, making 70 the average. Pythagoras had placed it at 80, although he himself lived to be older. Please note, however, that in the pattern as Pythagoras saw it, man at 60 was merely finishing *young manhood*. If today's man is *old* at 60, some human failing has entered into this interlude of 25 centuries.



The true age of maturity, physical or mental, cannot be established. From the various levels of personal evolution, it would be different for every individual. Some at 70 are performing feats of mental endurance and enjoying them; some at 70 are frantically clinging to various physical aspects rightfully belonging only to the period of youth—as if having failed to release youth they are unable to accept the opportunities of “young (or old) manhood.”

It is with gratitude that one approaches the moment when at last he is capable of surveying his personal self. At what age should efforts toward physical maturity end? And what really is mental maturity—and one's responsibility in its attainment? How far is collective humanity retarded or subnormal? How far am I retarded or subnormal? Where on the scale of evolution do I balance or not balance? Where on the scale are you? Each answers for himself.

To help in the study of self, the cycle of the four symbolic seasons may be utilized. The soul-personality, with its positive and negative quality, incarnates into matter through physical birth, favoring in this event its negative or outer aspect. The human being must discover and recognize itself in its new expression. To do this, man puts into service everything at his command, objective and subjective. Two aspects—the soul essence of a specific universal quality in combination with a personality (acquired through previous incarnations) of a more limited quality—begin the slow process of self-expression in a new cycle of opportunity toward the goal of personal perfection.

The Fourfold Cycle

In the *first* season, or quarter of living—rejuvenation or spring—the nonphysical being clothes itself, as it were, into the physical in order to animate it—and later to motivate it. This self-discovery, leading to extension of the nonphysical self into matter, constitutes the building of a living foundation. This preparation of the child is greatly dependent on the help of others, those older in physical years, since they have gained a footing in the material world. Much depends upon the qualifications of these personalities as to what they have to offer the child, in knowledge, character, spirituality, and so on. Deficiencies here, being basic, will show up in later life.

The *second* season of this orientation is devoted to utilizing what has been prepared, or grounded. This period represents self-activity toward the goal. Objective consciousness has now been thoroughly established. Conscience has been (or should have been) retained to act as a guide in one's necessary decisions. Unfortunately, our educational system has not provided methods mindful of the need for the retention of early spiritual qualities. If there is lack of inner communion for wisdom, this condition soon becomes evident in one's character and personality. Self-responsibility ranks high in importance, since one must now release himself from the many dependencies of others. This period has been set at the age of 21 to 40. The objective personality

is blossoming; it is summer. Soon a return to the original must be planned—an enriched return it should be. In plants, it is the resumption of the form of seed, which holds *enfolded within* all that is—physical and nonphysical.

It is understandable why highly evolved soul-personalities (who have back of them the experience of many incarnations) are able to complete the mastery of the physical body and attain their second birth—the birth into *spirituality*—without passing through transition, the so-called death. The average age of the avatar at illumination has been 35 years—this includes the Master Jesus. The objective and subjective personalities are then sufficiently under control to be consciously and masterfully utilized by the human consciousness. Divine missions are served and accomplished. However, this spiritual status, or rebirth, can be and has been attained at ages later than 35.

In the third quarter, labelled in the diagram as *young* manhood, comes the time of further realization of one's duality and of one's brotherly relationship among men—in other words, the apprehension of universal oneness. This is also the time of sharing the "harvest of one's incarnation," be it success or failure—in art, wealth, intellect, emotions, or material inventions—all constitutes knowledge.

In the fourth quarter, winter—the time of retirement—the preparation for transition takes place. The nonphysical soul-personality (now richer by another incarnation of living) begins gradually to separate itself from the physical. Just as it had clothed, draped itself into the objective—the physical—in the first quarter, the soul-personality now spends time unclothing itself, eventually leaving the elements of its physical robe to return to the matter from which they were borrowed.

Modern society in general has not acquired awareness of this preparation for a human being's departure—the gradual separation of the physical and the nonphysical body—important as it is. To acquire some perspective for their nonphysical existence, the ancient mystics, after much study and experimenting, allotted 144 years as the cycle

for each incarnation of one's soul-personality—upon transition, the remaining years of the 144 to be spent in the nonphysical world until the following incarnation. The reader will also need some such perspective for his own speculative contemplations.

For a specific analysis, of one's triune aspect—birth, life, death—and its intimate application to one's self, the inner personality must become the principal teacher. What could be more immediate and more simple than to reach within one's self? Yet, those of us who have consciously tried have discovered how difficult it is—but why? For ages the personality has been *melting* itself into matter, has been exercising too strongly only the one side of its nature, the negative outer, thereby causing an imbalance, a separation from its positive inner nature. In his absorption into matter, man fell in love with the physical. Soon he could not feel beyond, and through this condition he naturally lost contact with the spiritual vibratory frequency of the possible higher octaves. He clings to what he has and is fearful of letting go. But the day has come when, even if fearful, each must seek to regain his loss.

Memory of one's loss brings unhappiness. What we have not known is not missed nor longed for. Love of the small personal self creates unhappiness by its very limitations; triumph comes when the small self attains sufficient similarity to permit absorption into the greater self—the reward is *oneness with that greatness*.

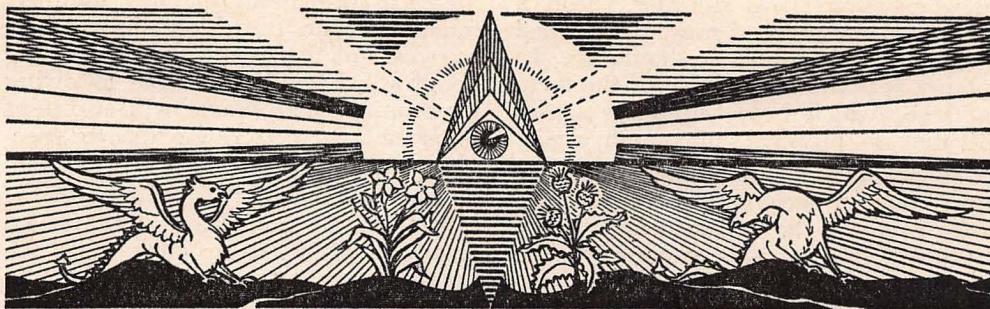
Childhood's Communion

Everyone in his infant days communes with the inner, the greater self, to the extent of his own sensitivity—but few of us remember it. I shall relate here some recollections of my own four-dimensional activities, during my infancy.

Early frustration. I am learning to walk. At this moment, my audience consists of two brothers. Inventively, they have prepared a plan to prolong this to them enjoyable performance. Two chairs are pushed several feet apart. I am carried and *stood* in front

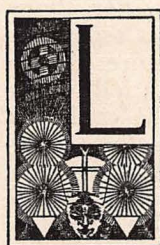
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Converting Obstacles Into Advantages

By ARTHUR C. PIEPENBRINK, F.R.C.



LIFE is made up of a series of hurdles which must be met and somehow overcome. Such a realistic approach to living is essential *number one* in mastering it. Humanity could be divided into two groups: those who are always irritated, trying to figure out why life is as it is; and those happy personalities who take all measures to find out the way of life and then strive to live in harmony with it. One wonders why it has to rain, or why we have to die; the other sees it does, or that we do—he sees the purpose in these aspects and lives his life accordingly. These phenomena are no menace to his continued happiness.

What is it about the pattern of life which causes us to experience obstacles? An examination of Being itself shows that it is dynamic; it moves. The pattern of our universe is constantly changing, moving. Growth and evolution are attributes of this principle. The nature of Being compels us to grow—to move with it. When we resist this movement, we experience conflict with our environment. This movement is expressed in all phases of life, as is the conflict it entails. We find that newer and younger generations move and change in their ideas and perspective on life. When an older generation resists, conflict results. We find that the growing movement of our bodies demands that we feed and otherwise care

for it. If we resist, we experience conflict. We also find that it takes some work or effort to meet the demands of this growth process.

Consequently, obstacles are experienced by us for the reason that: (1) Being is eternally moving, changing, or growing; and (2) adaptation to such growth or change requires work or effort.

A second question naturally follows: why is man so averse to making this necessary adaptation? As Dr. Werner Wolff, well-known psychologist, points out: "... man has an innate resistance against knowing about himself. The motivation for this resistance lies in part in the dynamic of the psychic structure which tries to preserve a certain level, revolting against any change." This level is often referred to as physical or mental *set*. These *sets* are insistent aspects of our nature, and often last the lifetime of the individual.

Set pertains to the readiness of an individual to perform a certain task or to receive a particular impression. Before we do most things, we assume a state of readiness. Before a runner begins a race, he sets himself for the task. When we get up to walk, our body readies itself for the activity. While walking, if we approach a stairway, our body sets itself for the change in activity. All of these sets are peculiarly demanding of attention. Once we establish a set, we are not satisfied until that for which we have been readied has been accomplished. Any interfer-

ence with the continuation of the task for which we are set, results in frustration and irritation to some degree, whether we are set for a difficult or for an easy task. A certain type of driver in an automobile behind yours, who has been set to go as soon as the traffic light turns green, blows his horn if you do not give way immediately in front of him so that he can follow through on his set. Even the student in school who sets himself for a weekly examination, each Monday morning, is somewhat dismayed when a generous professor decides to treat the class on some Monday, by not giving an examination. Such dismay will be profoundly evident in the particular student who has prepared himself well for the day's examination. That's practically the same as taking a grade of "A" away from him.

Effortful Living an Essential

Although the inhibition of an activity for which we have been set is very annoying, and we fight to maintain the *set*, an adaptation to life can be made in a way so as not to allow frustrations to be a continuous source of discomfort.

We need to appreciate the presence of conflicts in our lives, and rather than idly aiming toward an absence of conflict as our goal, we must employ the conflict as a useful tool in attaining spiritual maturity. Avoidance of obstacles, or indifference to change and progress, only results in piling up a task or duty which someday has to be met. The avoiding of dirty dishes not only prolongs the day of reckoning, but it adds to the number of dishes that pile up, making the day of reckoning when it does come a truly grievous one.

The men and women who have committed themselves to the idea that work and effort are requisites of a happy life have found the key to Peace Profound. If work and effort become our set in life, we will rarely be disappointed or disillusioned. If we prepare ourselves to have to exert some physical or mental effort for the accomplishment of any task, we are establishing sets that are in harmony with the evolving, dynamic pattern of the Cosmic.

Most of our discomfort, or unpleasantness in life, then, is due to the dis-

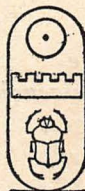
turbance of our mental and physical sets, and is not particularly concerned with the nature of the task for which we have been set. If, after a dinner meal, I set myself to fall into an easy chair—there to read the evening paper and doze away—I will experience no discomfort as such, unless that set is interrupted by a phone call or by the necessity to do dishes. If, however, I set myself to the idea of doing dishes after the meal, nothing interferes with that set, and thus no discomfort is experienced, even though the task is often regarded as a distasteful one. The task is not distasteful. It simply interferes with the performance of less energetic movements for which we like to set ourselves after meals.

We are so used to identifying obstacles in life with things or objects or situations, rather than with the principle of interference, that in trying to overcome obstacles, we think in terms of moving objects or things out of our paths instead of reconditioning our mental and physical states.

Rain is not an obstacle if we ready ourselves for rain. Rain is an obstacle only insofar as it interferes with a readiness for sunshine on our part. Traffic is an obstacle only as it interferes with our readiness to get going. Darkness is an obstacle only as it interferes with our readiness or set to wish to see something.

If our states of readiness are responsible for our subsequent states of satisfaction or discomfort, it is necessary that we set or ready ourselves for the pattern of Divine Law—the pattern of work and effort—the pattern of the rose and the cross; and that we set ourselves to have to change these sets. In order to maintain an imperturbable nature in traffic, we must set ourselves to the slower pattern of movement, but we must be ready to change that set again when the traffic opens up.

In such attempts as stated herein so far, to establish the necessary presence of obstacles and to make them taste better, we may seem to concede that, generally speaking, we are confronted with experience of a distasteful sort, and that life with its work and effort is more a thing to be put up with than enjoyed as such. But contrary to our



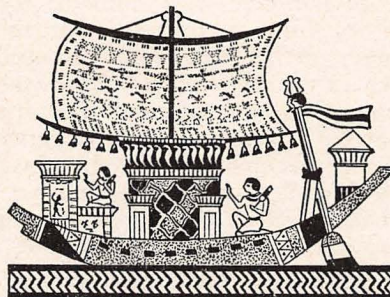
own vehement search for an *easy* life, we learn that life would have little to offer us were it not for the presence of obstacles.

Much as we deplore our little trials and problems, they nevertheless constitute the substance of much of our fondest reminiscing. I hardly exaggerate when I say that they are the pride and joy of our existence. All that each of us has been through—and survived—makes up our character. We ourselves give slight audience to anyone who has never been through anything. He has no victories over which he can boast; no narrow escapes from certain destruction; no substance to his personality. If two or more persons are gathered in a group, one outdoes the other in an attempt to boast the greatest trials.

We tend to measure our personal quality by the strenuous character of our experiences. What if we had no conflict? What would we talk about, laugh about, or boast about? Without work or conflict there would be neither victory nor achievement—two of the most soul-satisfying aspects of life.

This realization of the pattern of life, and the manner in which to approach it, has grown within me without my ever being truly conscious that the growth was taking place. Skilful mystical training brings the student so subtly along the right current of living that it is almost undefinable. However, the results speak loudly for the methods employed. The final realization of the purpose of these methods to fulfill an individual's growth only endears one more to the fraternal hierarchy. One could fill countless more pages of gratuitous comments concerning the esoteric work of the philosophers through many ages. In all truthfulness, one can verify that the wisdom gleaned from their teachings still far surpasses that gleaned from our educational institutions today. The student of mysticism who is also a student in the nation's schools has a distinct advantage in the comprehension and utilization of subject matter and principles presented to him. There can be no doubt, in the most analytical mind, that mysticism offers the most complete and inclusive interpretation of our universe to date.

It Began In Egypt



BOATS

By JAMES C. FRENCH, M.A. F.R.C.
Curator, Rosicrucian Egyptian Museum

THE ancient Egyptians are said to have built the first real boats. Boat building became one of their most important trades and arts, the great river Nile being their highway for travel and commerce. Pliny states that the first boats which the Egyptians invented, were made from papyrus. The history of boats and ships is revealed in the tombs of the Pharaohs, by wall paintings and by many wonderful models.

The oldest literary references to reed boats are found in the Pyramid Texts, dating to 2700 B.C. These first boats were made of bundles of reeds or bulrushes, tied together with fibers of papyrus, and smeared inside with pitch. It was probably into such a boat, that the child Moses was placed by his mother. Generally these boats were only large enough to carry one or two people and were controlled by poles or propelled by the use of a paddle. The papyrus boat was thought to be a protection against crocodiles.

The larger boats built of acacia wood, with masts of fir and sails of papyrus or linen, did not appear in Egypt until around 1000 B.C. These boats were beautifully ornamented with paintings and had spacious cabins. Many of them were well over 100 feet in length and had as many as twenty rowers to a side for motive power.

In the Rosicrucian Egyptian Museum is a rare model funerary boat, found in the tomb of the Pharaoh Thothmes III, the 18th dynasty (1447 B.C.). It is made of wood covered with stucco and painted. The figure-head is a flying goose, and a hawk is at the stern. Thothmes III, wearing a blue crown, is seated under a canopy and before him is a table of food and wine. On one side of the boat is painted the figure of Anubis, and on the other the prenomen "Mem-Kepher-Ra," the great Pharaoh's religious name.

Nonphysical Frontiers

(Continued from Page 133)

of one. A shining coin is placed on the other. I am invited and urged to proceed to get the coin. It is not so much my desire for the coin as the enthusiasm of the boys, projected with their suggestion, that gives strength to my uncertain legs—and reinforces the unstable will. Laboriously, I gain over space and as yet a poorly cooperating material self. The delight of the brothers at each conquered step adds impetus to the next effort. At last the seemingly great distance (childhood's distance is longer) is spanned. As I stumble into the last step, my hand reaches out to claim the coin, but the coin is snatched away and carried to the opposite chair. I am to try again—the fun must be prolonged. I triumph over frustration and proceed. As I strain to reach the goal, I realize that again the reward is to be snatched away—will power falters, and with the collapse of sustaining energy my body comes down with a thud.

Difficult it is even now to transmit into a reader's consciousness this physical, emotional, and mental experience of evasive muscular control and push of *energy*—then the sudden collapse throughout me. Here memory ends.

Some years later, I relate to Mother this long-ago event of my then speechless world. She listens puzzled—recalls this game of brotherly invention; then reasons with me. "But you were only 10 months old. You must have heard someone tell of this and it now seems that you remember," she decides. My faith in my memory remains, but I cannot find the words for my reason. Mother did not explain the nonphysical aspect so tightly bound to the actual incident—how did that get into my consciousness?

Severing of the nonphysical umbilical cord. I am in the home of a country neighbor, sitting on Mother's lap. The unfamiliarity of my surroundings has a repelling emptiness into which I cannot venture. Even Mother seems unfamiliar: the texture and peculiar scent of her new dress, and her animated conversation with the strangers

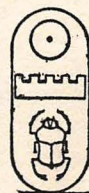
about her. The language is foreign (English). At this age (about 17½ months), I speak only in Czech. By keeping closely snuggled to Mother, I am comfortable, but this lasts too long and I get restless. Mother becomes annoyed. She stands me on my feet and tries to encourage me in some self-activity. I stand clinging to her knee unable to force myself into the forbidding surroundings. My sense of incompleteness keeps overwhelming me—time too becomes oppressively unbearable (time to a child measures longer than to an adult).

Within me, I know the remedy. I know, too, that my desires if put into speech bring results; therefore, utilizing speech, I start begging: "Maminko, pojdte dum." (Mama, come home.) (My parents spoke three languages, but it was their belief that in America, if a child is to learn a foreign language, it must be taught prior to the English.)

My words have no immediate effect. My being ignored makes me more persistent. Mother makes promises, but waiting becomes unendurable. I whimper, and over and over again repeat my one sentence. Mother's patience spends itself. At last, she gets up and takes me outside. The feeling of moving homeward brings relief and well-being. But evidently it is too early to go home. My reminder of this is a stinging spanking. The effect is a shock. This pain maternally administered, this incongruity in my bewildering position, thrusts me deeper into isolation. I have lost my mother; she is now totally within the 'unfamiliar.'

There is a wisdom of understanding in a child, unsuspected by adults—the child being an old personality in a new body. However, when the inner consciousness of a child is shut off by some all-possessing objective or outer experience, the inner understanding becomes nonoperative for the time being.

Adults well know the urge of self-defense. It seems that this brief incident was the cause of my first conscious self-assertion—demonstrated by a sudden acquisition and sustenance of loud



crying-screaming. This successful assertion of force gave momentum to will power. Sound moved muscles. Into my well-supported screaming, there crept a tiny bit of wonderment. I was alone, without self, when I discovered self. I held on to self—even as it forced its way outward into the consciousness of that unfriendly exterior world.

Emotionally the unhappy event of this visit occupied a big portion of my consciousness for what seems a long time. In this isolated selfhood I was never again the same—also, I was less happy, missing the comfort of less self-awareness that had been I. And within herself Mother too wished not to remember this occasion. Years of metaphysical study has helped me to interpret this experience of newly acquired consciousness and the suffering from exposure to the unfamiliar. However, there is heartbreak yet at the sight of a child in a similar situation of helplessness in 'extreme homesickness.'

Mother's disappointment unconsciously transmitted. There is a sudden commotion. Grandpa is coming. I follow the boys as they rush to a window. Grasping the window sill with my fingers, I lift myself to my toes. Grandpa is passing by with a team of horses. He sits high up on a wagon seat. From behind me comes Mother's voice as if speaking to herself, "And he didn't stop." She feels hurt. The tones of her words sink heavily into my consciousness and remain. At this moment, physically she is my mother: nonphysically she is a child suffering the rejection of a beloved parent. From within my own being, a harmonious chord had resounded.

Mother's father passed through transition not long after that, and this is my only recollection of him. My age was then around 21 months.

Behind exteriors, minds meet and communicate. My family is sitting around a dinner table in the kitchen. I feel comfortable and secure on Father's lap. I begin to eat, but suddenly stop. An impression has flashed across my consciousness. Jennie, the big gray horse, has again pushed her head under the manger and is struggling. I slide off Father's knee and run at top speed

to the barn which is quite some distance from the house.

As I near the barn, I hear Jennie's hoofs hitting the side of the stall—but I must see with my eyes. I had witnessed Jennie in this position once before, and the sight is frightening to me. Breathlessly, I return to give the alarm. My message has an electrifying effect. Instantly Father and the boys are on their feet. I follow.

In the barn, Father is fastening a leather strap around a long, hoofed leg. This hold helps him to turn the horse on her side. As I watch trembling, I suffer. My neck too seems pressed under the board of the manger. Now I feel relieved; the head has been freed. I stand looking at the bloody bruise on the long jaw.

My father was no procrastinator; once a cause for trouble was established, it was promptly taken care of. Now a board is nailed over the opening under the manger. Jennie's head is forever safe. I feel deeply contented. Man's intelligence has served as the higher medium for the animal.

Today, as I contemplate this situation, I see in it a great lesson. To discover and adequately take care of any cause is to end its recurring possibility of effect. Causes are rooted in the non-physical plane. What I mean is that once Jennie had experienced this accident, that stall had become less safe for her than for any other horse. The accident constituted a live attraction in her consciousness, making another one possible. Also, in this telepathic incident, there is still another lesson. The child no longer relies on her inner perception. She must run to see with her physical eyes—and then her helplessness must be substituted for by her father's strength. The objective world is fast taking possession.

My parents never questioned me about my knowledge of Jennie's struggle. No doubt my appearance at the barn at the right moment was considered a coincidence. And to me at that age (about 3½ years), this perception of the inner consciousness was a natural thing for anybody. In the universal consciousness there is no space, but many not only lose the ability to participate with-

in their duality but they lose the memory of it as well. Later, they remember—or at least sense that something has been lost and must be regained—brought to the surface of consciousness.

My telepathic forecast which saved Jennie's life constituted for me the beginnings of meditation and perhaps also of reasoning. Meditation consists of *listening into a soundless world*. There was a recurrent feeling that to have knowledge of something before the eyes see it contains in itself some personal responsibility, an affinity in a condition of causes. However, at the age of 3½, guilt is not a part of the child; although it does know disapproval. Guilt is man-taught. As a child, in direct attunement with this four-dimensional world, I was alert to an immensity for which I had no words: as an adult I am overwhelmed by its unexplored possibilities. Within these interlacing two planes of human existence, the student of mysticism seeks to attain mastership.

In my memory lives the actuality of the nonphysical plane. I am remembering that into this private world so full of nameless feelings and speechless urges, no one in the household ever entered. My impression was that everyone else was a part of this nonphysical world, but that since it contained no speech it never entered into conversation.

Questions?

As the material world comes to dominate, the immaterial recedes into the consciousness. In this age of 1952, what provisions are made to assist the infant striving to adjust his old personality to a new body? Is he being thrust too forcibly into the objective living of adults? How much is being done to retain access to the inner wisdom? Does parenthood know its responsibility? Do educators consider the child's four-dimensional world, the noumenal world of thought and intuition?—and what have they done with their own? How adequate is religion? Where does science look for wisdom? What is it that seeks comfort in creative inspirations, in music and the other arts? What is it that one senses in mysticism but cannot name?

These same questions apply to the

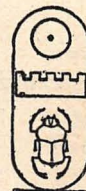
fourth quarter of our human living—the winter, the time when all living nature recedes from the material. This signifies a turning 'homeward'—the unclothing from the physical and the reclothing into the nonphysical—a meeting again of one's four-dimensional realm, and now one may ask: What am I bringing from this sojourn of another incarnation? How well have I cooperated with the Cosmic principles governing the Universe?

Centuries ago, to meet an emergency in the suppression of knowledge, the mystery schools and the ancient esoteric orders arose to stand for basic truths—among them the Ancient Mystical Order Rosae Crucis (AMORC). The symbol of the living rose is in the shield of truth's survival.

Infancy and the Antichrist

"Where in the infant's world is the antichrist?" someone now is certain to inquire. Since the world of matter is responsible for the birth of this condition, it is to the material that one must go for its redemption. Herein lies the need for the personality's incarnations. With its first breath, the soul-personality assumes its cross. Gradually, then, the child adjusts to and carries the cross according to the light of personal understanding—acquired through ages of living.

Fortunate is the one who favors the positive Christ qualities in his being. On the mental plane as on the physical, disintegrations and integrations take place. When the negative, the antichrist quality, is favored, it may be reinforced from that which had once been positive; or, in the reverse, the positive may reinforce itself (by redemption and absorption) from what had once been the negative. By the latter method of mental alchemy, the antichrist qualities are cleared away from the consciousness. Salvation lies in one's choice of polarity—the negative or the positive—that is, the divine or the human. Our thoughts and actions express soul or they express soullessness. Therefore one's antichrist consciousness is vitalized by one's choice of negative affinities: in direct contrast, one's Christ consciousness is vitalized by one's choice of positive affinities. We



build by our efforts, to secure perfection. Numerous incarnations may be necessary.

This final period of evolution calls for that pilgrimage of aloneness, so classified by ancient philosophers who, upon their consciously encountering it, sometimes for a time withdrew from worldliness, depending upon only one power for assistance—that centralized in their being. At a certain balancing of the physical and the nonphysical planes of consciousness the antichrist comes to judgment before the mind of reason and before Christ.

Upon this nonphysical area of frontier warfare, each individual at last achieves and realizes his place in the kingdom of peace. The antichrist (religion's Satan) manifests singly and collectively through earth men, but only so long as they are his champions. In the

seclusion of one's own personality, he possesses masterful quarters. From the viewpoint of the doctrine of personal reincarnation, who among us is not guilty of this individual as well as collective evil? Who through the eyes of his past lives can declare himself innocent? On whom then should responsibility rest?

It is recorded that once the Disciples asked of Jesus: "Who is the greatest in the kingdom of heaven?" [One having access to the most wisdom] Jesus called to him a little child, set it in the midst of them, and said:

"... Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

It is in obedience to the Master's lesson that I have called forth the child that once was I to bear witness of the inner kingdom.



Planetary Precession

THE precession of the Equinoxes, or the precessional cycle, occurs within every 26,000 years, according to astronomy. The Greek, Hipparchus, second century B.C., is credited with making the first discovery which led to the calculation of this "Great Year," or, as it is sometimes called, "Plato's Year," of approximately 26,000 years.

The precession of the Equinoxes and the precessional cycle are the same. The precession is a slow, westward motion of the Equinox or the first degree of Aries along the ecliptic or the great circle of the Zodiac in the sky. The moon and all the principal planets must keep within this circle or ecliptic. The twelve constellations in the great circle of the Zodiac are always in the same relative position. The earth wobbles on its axis like a slow-spinning top, and causes the Sun to cross the earth's equator at a little different point each spring at the vernal equinox or first of Aries. This is the beginning of what is called the imaginary or intellectual Zodiac in contradistinction to the natural or heavenly Zodiac.

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This slow motion or change of the Equinox occurs from year to year at the rate of 50.1 seconds per year, or one degree in seventy-two years, or one sign of the Zodiac in 2,156 years, completing the precessional cycle or Zodiacal circle of twelve signs in close to 26,000 years.

Harmonizing Human Living

By VENELIA HACKER BELL, F. R. C.

NEARLY twenty-five centuries ago, Confucius said, "When music and harmony are better understood there will be no more war." If harmony is the quality of being pleasing or orderly, then indeed, we should strive to understand. Harmonizing human living is like harmonizing tones of music. Can insensitive humanity, with eyes that do not see and ears that do not hear, realize there is something human in music and its harmony?

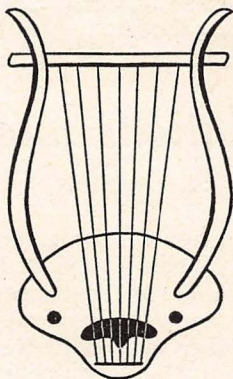
"There are three ways to produce music, either by scraping, blowing, or banging," said Sir Malcolm Sargent. In like manner the symphony of life is banging, blowing, or scraping across the stage of world society. In lieu of this, how can there be harmony in human living?

Pythagoras is credited with the discovery of the vibratory qualities of music. These vibrations of music cannot be seen, but certainly music can be felt, or else why do people dance?

The dance is stimulated by the rhythm and harmonious vibrations of music. When dancing, we swing, sway, and keep step to the rhythm of the music, while in complete harmony with our partner for the duration of the dance. The elusive quality of harmony is indeed powerful. What is the hidden something people do not comprehend in being harmonious? Could not human radiations be consciously harmonized and consciously utilized?

Most centers of learning have courses in music and harmony. Music appreciation is being introduced in nearly every elementary school, or at least in a great many of them. There are courses and class work for both individual and group accomplishment.

There are radio programs designed for music appreciation. Can we gain



understanding of how to apply human harmony after we learn to appreciate harmony in music?

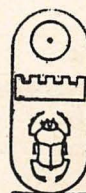
The colleges teach the objective, mechanical meaning of harmony. Yet, we sense therein a hidden meaning, a subtle something that seems to elude the majority of humanity. Whom may we find to teach us to understand this subtle meaning?

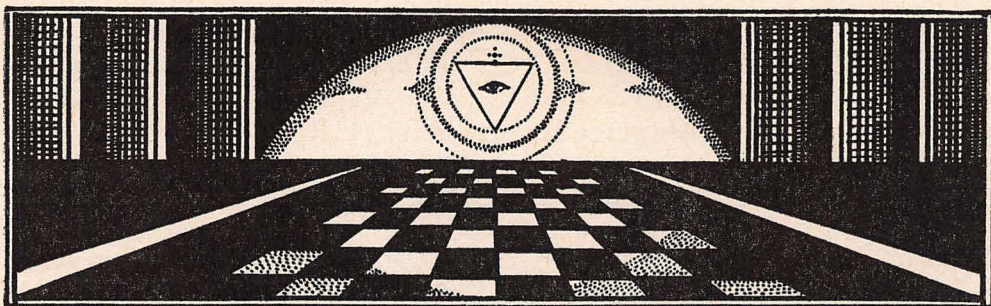
The sages of all time understood and lived in harmony with the universe. The monks and mystics of all ages have known the secret. But here and now, when we do acquire understanding, who is there to lead us in harmonizing human living so that it will become as a true tone of music?

Neither music nor harmony in general is bound to any one person, to any one nation. Each is as boundless as the ocean, as wide as all space, as deep as all depth. Has anyone ever understood all there is to know about music and harmony?

Individuals must learn to use the great laws of harmony in their own lives. Live them so seriously that harmony becomes contagious, so to speak. There was Pythagoras, for instance. "But," we complain, "he lived hundreds of years ago," forgetful that truth is ageless. How much have we advanced in the understanding of harmony since his time?

Both Pythagoras with numbers and Confucius with philosophical epigrams knew how to attune with the vibratory stream of the Cosmic. Each left behind him works and thoughts for help to others. Countless millions have learned many things from these two personalities. When and from whom will humanity learn to live in harmony with itself?





Human Relations and Education

By RODMAN R. CLAYSON, Grand Master



HERE was a time when it was tritely said of education, "The more we learn, the less we know." A prominent speaker recently pointed out that this aphorism is not correctly stated. A truer statement might be that the less we know, the more we realize how much more we want to know and need to know. Sound, practical knowledge and experience are necessary requisites for successful living and for getting along with other men and women of this world.

It is true that education is disseminated on a larger scale now than ever before in the world's history. There are State, public, and private schools. Schools of learning vary in their specializations. The education of today is enlarging the area of the known and lessening that of the unknown, and, to a great extent, it has done away with superstition and ignorance. Because of prevailing knowledge, the average life span has increased, and the mortality rate from the contraction of the various diseases has decreased. At one time, diseases and plagues took a large percentage of human life in numerous communities in countries around the world.

There are fanatical minds among us who feel that too much knowledge is not for our good. There are also those who feel that a wealth of knowledge is meant only for the few. On the other hand, we often hear that present scientific knowledge is going to destroy the world. Statements such as these

indicate a lack of education. We need knowledge to repair the damage of ignorance; we need perspective; we need wisdom. We need knowledge to extract ourselves from the claws of dispositions which cause people to be supercilious, superficial, and naive.

We are not in need of mental cleverness; we need intellectual integrity. We need a clearer perception of ideals and objectives, and the knowledge which will provide the best means for obtaining them. We need to know that which will give us the capacity to manifest wisdom. Attention to the ideals of truth and justice has long been delayed. We need education which will provide a perspective into human affairs.

The greatest problem in the world today is that of human relations. It is not necessary for everyone to have knowledge of nuclear fission, radioactivity, and atomic bombs. However, knowledge should provide the means for every individual to manifest more patience, tolerance, courtesy, and kindness. Understanding of this kind will go a long way in satisfying human want and need.

Through education, proper training, and through creation of opportunity, can come the growth in knowledge and understanding which will bring about the wholesome integration of the temperament, disposition, and personality of every individual. We learn to awaken and to apply our innate abilities. Motives and ambitions can be tempered. The desire to render social service, and contribute something for the benefit of mankind, can be sharpened.

Intellectual activity is a phase in man's evolution toward enlightenment. It helps him to become a responsible person. The vast amount of knowledge to which man is exposed should be integrated within the mind of the individual. Education helps man to accumulate, organize, and properly utilize and disseminate the knowledge of understanding.

Greatness Yet Unknown

It is not likely that anyone can accurately predict the future; however, the fact is generally accepted that the future depends on the past and present. Very few people have given thought to the future history of mankind. Very likely there is a greater history ahead for man than that which has ever been recorded. The education which is offered today has evolved and grown from ancient roots.

Man's capacity for learning is unknown, and yet it is conceivable that it most certainly can be greater than it has been. Knowledge and education should humanize men and women. Actually it should warm the cold reason of some men of erudition. With personal growth in knowledge and understanding, there is no longer the stifling of imagination, the suppression of the ethical and esthetic, or the hardening of one's attitude toward others. The emphasis is on the *use* of man's higher faculties.

In the history of the world there are many accounts of men who have been suspected of knowing too much. In many instances these men who were trying to substitute truth for error paid for their efforts and convictions with their lives. Christ, Socrates, and many other men, who have been imbued with knowledge and understanding, have paid the supreme penalty when endeavoring to use and manifest the knowledge which was theirs.

Surely in this day and age we should not be afraid of the principles of truth and idealism. It is not the amount of knowledge we have that is important, but rather what we do with it. The use of knowledge requires skill. Knowledge cannot successfully be used for oneself alone. Through its use human relationships can be improved. Human

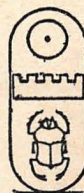
problems can be solved through the proper application of knowledge.

Idealism and beautiful thoughts should be among the mental attributes of every man and woman. Knowledge broadens one, sharpens his perception, extends his horizons, and softens individual temperament and disposition. The acquisition of knowledge should be continuous. For many people knowledge ceases when they have received their diploma from high school or college. Theirs is an unwise decision. Formal education provides only the foundation for a practical and successful life, and it provides many of the necessary tools. The application of knowledge and the use of the tools follows the acquisition of formal education.

The pursuit of knowledge should be an everlasting conquest. Education should encourage one to use his mind and creativeness, so as to establish sound reasoning ability, expand the intellect, and also assist in raising the level of the culture of community life. It brings about intelligent insistence on the widespread use of ethics. This is what has made civilization. The comforts which we now enjoy, the machines which we now use, are not an indication of intelligent civilization. Civilization is manifested in the manner in which human beings get along with one another, help one another, and contribute to the improvement of the collective group of mankind.

We are not concerned with the attainment of a mythical Utopia. We should be concerned, however, with the attainment of a common bond of understanding—including tolerance, forbearance, and compassion—which unites all men and women throughout the world. The proper use of knowledge and education does not provide for wishful thinking and pious platitudes. It does not release us from all tribulation, temptation, and travail. It does, however, lessen the effects of the forces of ignorance and evil.

It must be freely acknowledged that there are thousands of fine thinking men and women who are endowed with wonderful intellectual enlightenment and spiritual refinement. Without, however, the continual growth in



the number of these men and women, there would be retrogression in what we sometimes refer to as civilization. Enough people with sufficient education, understanding, and knowledge, will provide multiple factors for the stabilizing of human emotions, human will, and human intelligence. This also has bearing on the goals and guideposts to be understood and striven for by all men.

Lack of knowledge limits man's capacity to evolve intellectually and spiritually. It is this lack which restricts man's ability to understand and master his environment and himself. A concerted effort on the part of all educated thinking men and women can have a constructive effect on those who are less fortunately endowed; and this in turn will contribute to the making of a worth-while future history of mankind and the world.

The intelligent person profits by the lessons of the past. From them he gains wisdom with respect to the future, and learns to reckon the consequences of his acts. Intelligence does not necessarily mean that an individual has attained a high level in knowledge and understanding of true values, ideals, and purposes. Under the cold light of analysis, intelligence can mean only a conscious awareness of existence and the ability to reason.

Perhaps John Fiske was right in his statement: "There has been more progress in intelligence than in kindness." Kindness wells from wisdom, from thoughtful understanding, from a well-rounded knowledge of oneself and his place among all mankind. The more prevalent the manifestation of human kindness, the more widespread is better understanding among our neighbors, our politicians, and our governments. There is not yet enough kindness, tolerance, and consideration in the world to help all people to live the way they would like to live.

Seeking Higher Levels

Never again must there be permitted a blackout on education and science as was experienced during the Dark Ages. The educated man or woman no longer believes in the magic of talismans, curses, lucky numbers, or evil spirits. Education has relegated these things to

their proper place. Because of widespread education, man no longer has a fear of the phenomena of nature such as lightning, thunder, and storms. He has been released from the tyranny of his physical environment. He is no longer chained to physical limitations. He now lives more easily and comfortably, and enjoys greater leisure.

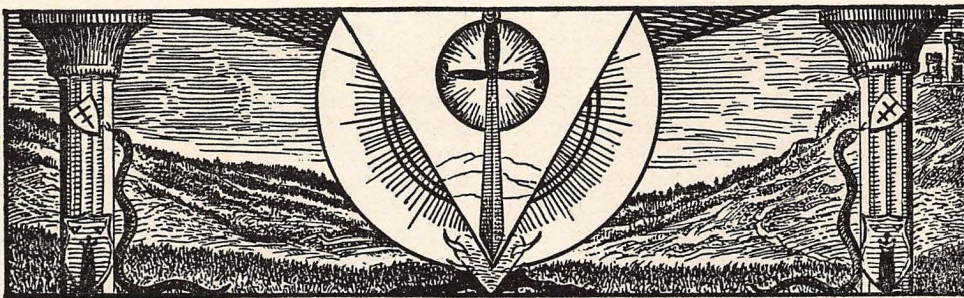
There are those who feel that the developments of science should be slowed down. Obviously such a conclusion has been brought about through the wrong kind of thinking. All the various branches of human thought should be brought up at least to a level with that of the creative developments of science today.

The need for spiritual values cannot be overemphasized. There is a need to cultivate a greater understanding, a naturalistic and rational attitude toward the problems of living, an adaptability to our environment and the people who work and dwell therein, and a flexibility in adjusting ourselves to this changing world. Without the advance of education and the developments of science, we would regress to conditions of squalor, filth, and disease. The latter condition is the result of ignorance. Ignorance has never contributed to kindness; it has continuously aggravated man's inhumanity to man.

The need to apply knowledge is greater than ever before, primarily because, figuratively speaking, the world has grown smaller and the lives of men are more and more interrelated. Human problems have become complex. Ethical conduct in human relations is required to solve these problems. Virtue, inspiration, and one's higher faculties cannot completely do this. The growth in education and knowledge has alleviated much of human suffering. Education in itself contributes to the welfare of the individual, of the collective group, and of nations. Education alone, however, cannot raise cultural standards. Within individuals there must be the will to properly use their knowledge, to skillfully utilize their abilities, and to fully assume personal responsibility.

With all our scientific knowledge, with all our spiritual development, with

(Continued on Page 148)



Being True to Self

By DR. H. SPENCER LEWIS, F.R.C.

(From the *Rosicrucian Digest*, July 1931)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of our late Imperator, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



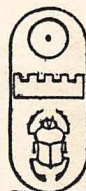
WHEN we were very young we were taught many important lessons through the medium of our penmanship copybook. I used to wonder, when I had to write those proverbs or so-called philosophical sayings so many times, why the originators of the penmanship books didn't select something more appropriate, or at least something of greater interest to children. I did not realize then that I was criticizing one of my own relatives after whom I was named. H. Spencer, one of the two Spencer brothers, was the originator of the Spencerian Penmanship System, and years ago the Spencerian copybooks were used in all of the public schools. However, the fact remains that many of those proverbs, just as the songs, cantatas, anthems, and other pieces of music which we sang in the great choirs in New York, have remained with many of us; and we now see the value of having those impressions registered in our early consciousness.

Among the early proverbs that never seemed to be important, or even 100 per cent sensible, was the one to the effect that we should first of all be true to ourselves, and that just as the day

follows the night we would find ourselves being true to all men, etc. Of course, from the youngster's point of view, being true to one's self is looking after number one, and seeing that he gets the biggest share of the bag of candy or the largest piece of the cake or ice cream. I never knew of a game of marbles, or checkers, baseball, or any other game, in which each one of us did not try to be true to himself above everything else.

But now, from our adult point of view, we see how that little proverb contained a great Cosmic law. In fact, I don't know why I should call it a Cosmic law, particularly, since it is a law that is so universal that it is just as much a material law and a law of the conditions here on this earth plane as it is of the spiritual side or psychic side of life.

But being true to one's self does not mean being selfish or self-centered. Very often the very reverse is true. I doubt if a person who is selfish and always thinking of himself first of all can truly be true to himself. There is something inherent in every human heart and in the nature of most human beings that makes us want to share with others and to divide not only our troubles but our good fortune and our joy. Whenever I have seen a man enjoy a



good joke in reading the newspaper or a book, I have noticed that he is on pins and needles until he can turn around and tell that joke to someone else and share the point and laughter in it so that person can enjoy it too.

Big business has probably as much publicity through the recommendations of its pleased customers as it has through any form of advertising, and the man who is supposed to succeed by making a unique mousetrap in the middle of the woods (because the multitude will beat a path to his place) could not find such rich rewards, if it were not for the tendency in human nature to want to tell everyone else about the good things we have, including the good mousetraps. Therefore, in wanting to share our happiness and our joy, our bounties and blessings, we are being true to some inner part of ourselves; and when we try to be miserly and selfish we are not being true to the higher and finer instincts of our human nature.

Our Convictions

But there are other things that constitute being true to one's self, besides this desire to share what we have. I think one of the most important is that of being true to our convictions. First, I must assume that all of us have some convictions. Many times, as a youngster, I walked along the beach front of Ocean Grove, Asbury Park, and Bradley Beach, picking up various sea relics, and feeling that a jellyfish was the most spineless, useless, wishy-washy thing in life. I have come to the conclusion that a person who has no definite convictions is even worse than a jellyfish. I am not referring to that type of person who becomes a "yes-man" merely for the sake of securing some contract or favor and who poses as an agreeable character for the time being, but I am referring to those people who go all through life and who in all their private affairs and personal interests have no conviction for which they would fight or even argue. This type of person constitutes the mob that can always be gathered together at any street corner or any park under some strong character as a leader.

I remember seeing one such mob, representing the unemployed or labor

strikers in a Western city, start out from a great building to parade down the main street, with banners and music, in demonstration of what it wanted, based upon some conviction that was supposed to be branded in every fiber of its being. I remember that as the parade reached the middle of the city another leader raised himself upon a high platform and addressed the thousands that rapidly accumulated and in a few minutes gave them another address and started the parade back the other way with an entirely different motive. Undoubtedly, a third leader could have swung them off at a tangent at some other corner, if he had suddenly appeared.

The man who is entirely wrong but is still convinced that he is right demonstrates more character in sticking to his convictions than the person who says "no" one minute and changes it to "yes" as soon as someone gives him a reasonable argument. Convictions are not made suddenly but grow from experience and from careful study and analysis. Some persons develop a conviction as they develop conversion at a revival. It lasts just about as long as they are under the influence of the stronger mind. Such persons go through life vacillating from one belief to another; they follow this principle or that principle only so long as it appeals to their fancy. They never follow anything to its conclusion or give anything an opportunity to demonstrate its correctness or its falseness.

The Desire to Belong

Another form of being untrue to one's self is to pledge one's allegiance or cooperation to a movement, an organization, a society, or a standard, and then only give it half the support and half the time that it should be given. Have you ever met the type of person that is called a "professional joiner"? Such persons join anything and everything, if they have the money to pay for the joining, and they especially join things that do not cost much in time, energy, money, thought, devotion, or anything else. They merely like to belong to something.

Recently my daughter brought to the house another homeless kitty. It was only two weeks old and had been sud-

denly separated from its brothers and sisters and its mother; it went all around the house crying and looking for something and somebody. I knew just how the kitten felt. It wanted to belong to somebody, especially somebody of its own species, and it wanted to feel the companionship, warmth, love, and affection of personal contact, but as this little weak kitten wobbled across the kitchen with its peculiar "meow" as though calling for something to come and adopt it, I could not help thinking of those who wobble through life, ready to join anything they can belong to.

Perhaps my comparison with the kitten is unfair, for I find now, after three days have passed, that the kitten is trying to show some devotion and appreciation in exchange for the opportunity of belonging to somebody, and that is more than some of these believers ever show to any of the organizations they join. They like to open their wallet and show the stack of membership cards and they like to tell their friends that they belong to this or that, but if you ever ask them what they do to help the organization they will tell you that they are too busy and haven't the time to help. Nor do they adopt the principles and standards of these organizations as their own and try to live their life well and be true to themselves. Some of them couldn't do this because they have joined so many organizations that they would find themselves trying to leap across to both sides of the fence at the same time. They are like persons who would join a society of athletes and the Christian Endeavor Society on the same night and try to be true to both parties.

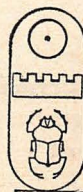
Persons who are not true to themselves do not seem to realize that the advancement of civilization has depended upon man's conceptions of those things which he believes will aid and improve human society, and then by plunging into cooperation with such conceptions and carrying them to their fulfillment. Even the crank who believes in anarchy and will give his life to attempt to carry out its ideals, demonstrates more character than the one who is an indifferent member of any kind of society or organization. Back of every organization, every society,

every movement that is contributing to the welfare of mankind, are those who are giving time and their very life-blood to it, and a host of those who are giving as much as they can. Also, there is the great majority who are giving nothing but are like a lot of leeches hanging fast to the body of a big fish and waiting for it to discover some large morsel of food wherein the leeches will suddenly share in the blessings. Even the payment of dues does not constitute devotion or service, for oftentimes the leaders and the great workers in the organization are also paying their dues and if all took the same attitude that the payment of dues was sufficient there would be no great work accomplished by any organization.

Leaders and Creators

If you believe in the tenets and principles of Christian Science sufficiently to join its church or organization, then give yourself 100 per cent to its work and become not only a follower but a leader, not only a student but a teacher, not only a benefactor of its work but a creator. If you are a Rosicrucian, a Theosophist, a New Thought student, or a member of any of the Christian denominations, so long as you are listed on the membership or claim to be a member, put your shoulder to the wheel and stand by their principles just as though their beliefs were your own convictions for which you would be willing to sacrifice your life. If their beliefs or teachings or tenets are not your convictions then you have no right to be a member of their organization and you have no right to claim to be.

True, you may be only in the kindergarten class and may not have reached such definite understanding as constitutes a conviction, but, even so, you must have some beliefs regarding the correctness of the teachings or some beliefs regarding the benefits that you will derive from such teachings, or you would not be wasting your time in studying them. If you are a member, a student, or associated with any organization, any society, or any group of workers, you should adopt their principles wholeheartedly. Let your entire being vibrate in harmony with them and give of your service, time,



support, and enthusiasm, as freely and willingly as possible.

Be true to yourself in every sense. Analyze the principles in life which constitute your convictions or your firm beliefs. Then ask yourself what you are doing to promulgate these, to advance and establish these in the lives of others or throughout human civilization. If they are not good enough for

you to promulgate and help establish universally, then you are not being true to yourself in having anything to do with them; and if they are good for the real part of you and for the real self in you then be true to yourself. Adopt them as your guiding law and power in life and help to spread the same knowledge and the same benefits to others.



HUMAN RELATIONS AND EDUCATION

(Continued from Page 144)

all our understanding of the social sciences, there is still the need for personal will and determination in striving toward the attainment of proper ideals and objectives. There is a need for persistently maintaining faith and charity. From education, knowledge, and experience, we should be capable of objective analysis of our problems and of adapting ourselves to social and business situations.

Education in and by itself cannot bring about the cessation of wars, nor can it alone solve political problems. Education cannot subdue man's baser self, nor man's cruelty to man. However, it can bring about a growth in knowledge and understanding within individuals which will help them to thoughtfully improve human relations, to understand others, and to master themselves. There is no place in human relationship for prejudice, hypocrisy, and intolerance; and yet we find it prevailing throughout the world. This is because some people are incapable of logical reasoning, of creative thought, of having respect for the needs and rights of others. Many allow their emotions to control their judgment.

Acquiring Group Consciousness

Everywhere we go in our daily life, we encounter selfishness, greed, narrow-mindedness, prejudice, and presupposition. These individual characteristics oftentimes become group consciousness. It is only through personal growth and knowledge, based upon experience and an educational background, that facts can be substituted for fancies, and high principles for prejudices.

Education cannot fulfill its true purpose and contribute to the progress of

people unless there is individual understanding, and the complexity of human relations resolved through the exercise of wisdom and ethical conduct. Education of a broad nature can contribute to the comforts of civilization, to thoughtful enlightenment, and spiritual refinement. In and of itself, however, it cannot bring about mutual understanding in human affairs; and this is of paramount importance.

Factors affecting the evolution of man are varied. They vary with the individual and with individual groups. When they are united, combined efforts will reduce the number of errors. The arts and sciences of education have value in that they help to make men wiser, better, and happier. All enlarge the intellect, stimulate the interest, and refine the personality. Their value, too, varies with individual people.

It is not the special prerogative of any one institution or group to encourage the acquisition of knowledge and wisdom. All have something to contribute; all help in bringing about greater understanding. Because we are members of the human family, we are humanists; and all can be humanitarians. With right motives and objectives there can be progress in human relations.

The quest for knowledge has led us upward and onward since the days of the cave men. The progress of human life has been brought about as a result of thinking, inquiring minds. Knowledge helps us to understand. The reaction of the human being to anything he does not understand is that of insecurity, and oftentimes fear. Knowledge can overcome fear; knowledge is

power; and it brings forth a healthy response in the mastery of life.

All of us have had our share of adversities, personal sorrows, and discouragement. All of us are required to meet serious problems. We should never be discouraged over our misfortunes. In human life there is a plan, a purpose. It may be that it has been divinely decreed, but it is up to us individually to bring about a just and glorious ultimate outcome.

With the acquisition of wholesome knowledge we find that relationship with our fellow men is greatly improved. Social and business relations are stimulated and inspired. Where there are two or more people together, it is inevitable that one may be influenced by another. These influences may be helpful or harmful. They can help to overcome the sense of world rejection which some people hold in their consciousness.

We can help others to overcome their confusion. They can help to make the less fortunate feel that they are needed. There would be less dissatisfaction in the world, and human relationships would be improved, if there were less criticism, less contradiction. The heart of this problem lies in the control of our feelings, our emotions, and impulses, for our attitude and behavior have an influence upon the people with whom we come in contact.

Good feelings help to bring people together. They feel respected. They are often inspired. Deserved praise is always appreciated. Let there be manifested, then, personal consideration, graciousness, kindness, understanding, tolerance, patience, and sincere warmth. The future of civilization and culture is entirely dependent on our human relationships.

AN OBLIGATION TO HUMANITY

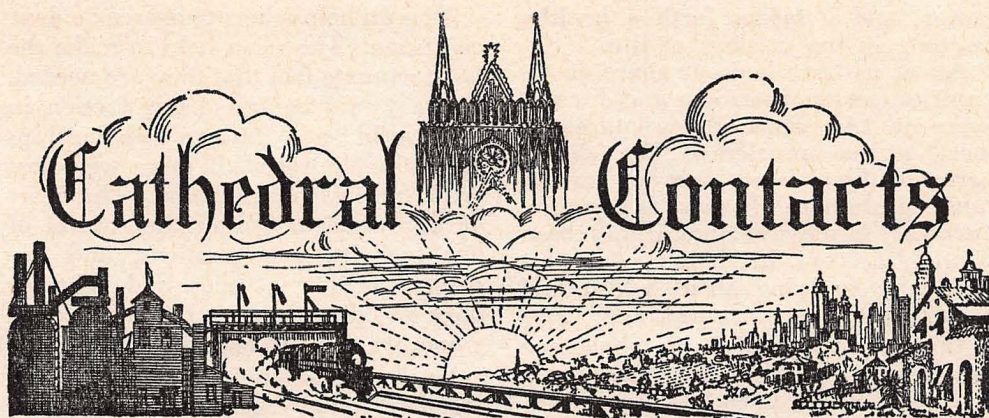
THE PROPER CARE OF YOUR CHILD

It is not enough that you be possessed of that all-consuming instinctive love for your children. It is not sufficient that you devote time and expend money for their physical needs—*something of greater importance is required of modern parents*. Today's boy or girl is tomorrow's citizen and a business or civic leader. In him or her must be preserved that spirit of liberty, of tolerance and humaneness, upon which the future of civilization depends. In the formative childhood years, character must be built, not through the reading of textbooks but rather through the unfolding of the inherent personality—by developing conscience and quickening spiritual sensitivity. Thousands of parents are shocked in later years by the conduct of grown sons and daughters. In them they find revealed their own neglect of the development of their child's moral and psychical qualities. The Child Culture Institute, Rosicrucian Park, San Jose, California, has shown thousands of progressive parents simple little things to do at home, which bring about a corresponding development between the moral, psychical, and physical selves. Without obligation, you may have a booklet which tells what the Child Culture Institute is doing and what it can do for you and for *prospective parents*. Write for it today: Child Culture Institute, Rosicrucian Park, San Jose, California.

COMPLETE YOUR MONOGRAPH FILES

Members who have part of their monographs bound in the old-style binders will be glad to learn that since we have introduced new binders, we have been able to arrange for a limited supply of the old-type binder. For those who have part of their monographs bound in the old-type, flat binder, this will be the last opportunity to obtain additional binders of that type to uniformly bind their monographs. Only a limited supply is left of both the side-opening and the top-opening binders. You may order these monograph binders, while the supply lasts, at the special reduced price of \$1.25 each, or three for \$3.00, postpaid, from the Rosicrucian Supply Bureau.





The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Friar S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)

LOYALTY TO IDEALS



RESPECT is an inherent quality in almost every individual, easily responding upon our reading or hearing of anyone capable of holding to his ideals. Martyrs, those who have lost their lives for a cause and those who, in spite of social disapproval, have continued to evidence in practice what they believed was right, demand our highest respect. The reason we are impressed by this type of behavior is our realization that those things to which we subscribe as having worth-while value are things that are nearest to our inner being and our true character. Although we express our character to the world about us, actually, our true character is known only to ourselves. The things in which we believe and to which we subscribe

in our own thinking are the basis of our highest hopes and aspirations.

Loyalty to ideals is therefore loyalty to self. We cannot compromise with ourselves because we are constantly aware in consciousness of what we really think and what we really want to do. Ideals to which we subscribe are a part of the conscious flow of thought that is ever the background of all thought, action, and behavior. When an individual compromises between his thought and practice, that is, between his ideals and behavior, he is actually committing an act which is harmful to self. To follow the same line of thought a little further, when an individual loses confidence in himself and in the ideals to which he subscribes, that lack of confidence is reflected in all phases of life. It may react in various ways. The hardened criminal compensates by

putting on an act, by appearing to be much bolder and even cruder than he really is. In this way, he tries to present a front to the world that will cover up, as it were, the real thinking that lies underneath such callous behavior.

The individual, on the other hand, who lives the ideals to which he subscribes, is constantly sustaining himself. It is a process of self-stimulation that has its effect throughout man's mental and physical system. We feel better when we hold to those things in which we believe, in which we have confidence, and to which we have privately and even publicly subscribed.

It is true that there have been cases of mistaken loyalty. Some years ago this was illustrated in a popular motion picture called *Oil for the Lamps of China*. The leading character of this story went through many trials and hardships because of the loyalty he felt to the organization which he represented. He was disillusioned in the end when he realized that there was no reciprocation between himself and the organization. Nevertheless, he gained in character by the fact that he held without deviation to the ideals in which he believed, although his belief was based upon a mistaken interpretation of the facts. It is for this reason that we should never tie ourselves to ideals that come about purely as a result of emotional reaction.

While it is difficult to separate ideals and values from the emotional overtones that accompany either our support or rejection of these intangible things, it is still within the power of every human being to direct his reason and judgment in arriving at a final decision. Man was given reason not simply to tear down, or to use it as a basis of criticism, but also to use it constructively to help him establish the principles upon which to base his thought

and action. Therefore, ideals to which we subscribe should be those that meet a response within our being, that seem conducive toward our over-all physical, mental, and spiritual development.

To subscribe to the ideals that have been held sacred in religion and proved useful to society in other fields of study are only logical steps that the intelligent human being will adopt. He will reserve the right to apply his experience, knowledge, and reason to the final selection of ideals that are worth supporting, but true character will eventually be evidenced in the support that is given to an ideal once it has been determined to be of individual value and until such time as circumstances and events may prove otherwise. The individual who does not subscribe and live in accordance with the ideals he has selected, is one who vacillates in all his decisions.

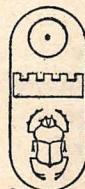
In a well-directed life, there has to be a foundation which is just as important to that life as is the foundation of a well-constructed building. This foundation will be found in the ideals to which the individual subscribes. Such ideals will underlie and sustain many of the problems that are the natural consequence of life's events; they will be the guiding power or force upon which man can draw in any need—for sustenance during loss of material things or for help in times of mental and physical anguish.

Fundamental is the belief in a first cause or the absolute. Behind all universal manifestation lies a first and prevailing cause of which all other things are effects. In this absolute we see the stability of our being and strive to understand the laws that cause it to function; and, thereby, man gains the concept of deity so that a belief on the part of man in this absolute force or entity can be the first and fundamental of all ideals.



Man is a dependent element of Nature, but independent as to his conception of her. His freedom, thus, lies solely in the view he chooses to take of this relationship.

—VALIDIVAR





His Holiness the Dalai Lama

By BHIKKHU J. KASHYAP, M. A.

(Reprinted from *The Maha Bodhi*—July, 1951, a journal of the international Buddhist brotherhood.)

Pubbenivasanussati, or memory of previous lives. Nothing else has been stressed upon in Buddhism so much as the principle of Paticcasamuppada, which explains how the life-process of the same person continues on from birth to birth. The psychic acquisitions of one birth are passed on to the next, and of that also to the next. Our mind is a great storage of all the experiences we had in the past, during hundreds and thousands of previous lives. And the Buddha has taught that by proper development of concentration, one can attain the ability to revive the memory of those experiences. This ability is technically called—'pubbenivasanussati.' All the Jataka stories are narrations of the previous lives of the Buddha in so many different births, stated by himself.

In those days when the Bhikkus were principally occupied with the fulfilment of Sila and with the practice of Jhana, remembering past lives could not have been very uncommon. Nowadays, unfortunately, the training is lost. Most of us have even begun to doubt the possibility of there being such a power in man. Now and then, of course, some stray instances are reported of a child suddenly remembering his home and relatives of his prior existence and even of going to them and narrating his past relations with them correctly. But these instances are so rare and vague that they are incapable of yielding any scientific conclusion.

Rimpoche or the Avatar Lama

In Tibet, however, the Lamas have still maintained the tradition of the training to some extent; and they claim

that such persons do exist amongst them who have at least a glimpse into their previous life, as a Lama in some particular Gompa. Such Lamas are called *Avatar Lamas* or *Rimpoche Lamas*. The word *Rimpoche* literally means 'a gem.' The Rimpoche Lamas are always centres of great public veneration, and they are generally the heads of some monasteries.

At the time of his death, the Rimpoche Lama generally gives out indications of the place and family in which he will be born. With these, and also with some other tests common in Tibet, a search is made as to where he is born. The boy who satisfies all the tests is brought to the monastery, ordained as a monk, and is installed with the status of a Rimpoche.

Gelwa Rimpoche

The Dalai Lama is called the Gelwa Rimpoche, also pronounced as Java Rimpoche, meaning 'the most venerable Gem.' Just after his installation, he begins to lead a very secluded life, devoted primarily to studies of Religion and to the practice of meditation. His appearance in the public is exceedingly rare. He leads the life of a Yogavacara. While being a spiritual head of Tibet, the Dalai Lama is also the temporal head of the country. The country is governed by a cabinet functioning under him. He does not go into the details of the day-to-day politics, but only gives general directions to his immediate subordinates, and offers the government his best blessings. The common faith is

NOTE: Bhikkhu J. Kashyap is Head of the Department of Pali and Buddhist philosophy, Nalanda College, Bihar.

that the Gelwa Rimpoche is an incarnation of Awalokiteshvara, and that it was predicted by the Buddha himself on the Gijjhakuta.

The word *Dalai* is a corrupted form of the Chinese word *Ta*, which means 'big or great'; and the word *Lama* means 'a venerable one,' an epithet used for a fully ordained monk. When the Chinese came to Tibet they called the Gelwa Rimpoche by the name of Ta Lama, which afterwards took the form of Dalai Lama.

Strictly speaking, he alone is called *His Holiness*. The Tibetans strongly object to it if this epithet is added to the name of any other Lama, however great he may be.

The Present Dalai Lama

A Tibetan friend of mine has given me an account of the search for the present Dalai Lama. In accordance with the indications given by the previous Dalai Lama, some three high officials of the court were sent out for the search. They went in disguise to a province on the Sino-Tibetan border—one as a poor muleteer in rags, the other as a trader, and the third as a nobleman. After wandering for many days in those difficult regions, one day they came across some boys playing merrily. One of the boys looked at the searchers, paused a bit and began to scan their faces, as if he was trying to recollect who they were. He showed signs as if he had recognized them. He went running to his mother and informed her of their arrival. He smiled at the queer disguise they had assumed.

He told them who they were, by names and by their positions.

He readily agreed to accompany them back to Lhasa, where he stood all tests put to him. He was then only five (?) years old. He was given the customary ordination and installed on the throne of the Dalai Lama. The Tibetans believe unflinchingly that he is a continuity of the same personality as that of the previous ones.

All those who have the opportunity to come close to His Holiness say that he is a most uncommon genius. He is now only eighteen, but the wisdom and grace he possesses are very much in keeping with the high position he holds.

During last winter, Mr. Richardson, the famous scholar from England, was kind enough to call on me at the Nalanda College, Bihar. He had just come back from Tibet and was on his way home. In course of our conversation I asked him what he thought about the future of Tibet. "The only hope," he said without any reflection, "rested in the presence of the Dalai Lama in Tibet; he is the only force that could remodel the country and raise her up to the occasion."

The Dalai Lama gets his daily lessons, in grammar, literature, religion, and other subjects, from two tutors of his—Ven. Lingtshang and Ven. Trichang. They are also Rimpoches who are held in veneration only next to the Dalai Lama. The personal physician of His Holiness is Khenchung Lama, a jolly stout monk, an all round scholar, but, perhaps, the best authority in the Tibetan science of treatment. It is a pleasure to be in his company.

THE STORY OF THE STARS

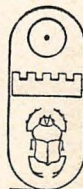
Here is an easy-to-understand booklet on astronomy. It is amazingly free from technical language. Every page is illustrated. The constellations, the signs of the zodiac, the planets, and many other features are described and made easy to locate. Actually, this is an information guide which you can use to find specific stars at night, without a telescope. It also gives briefly the fascinating mythology behind various groups of stars.

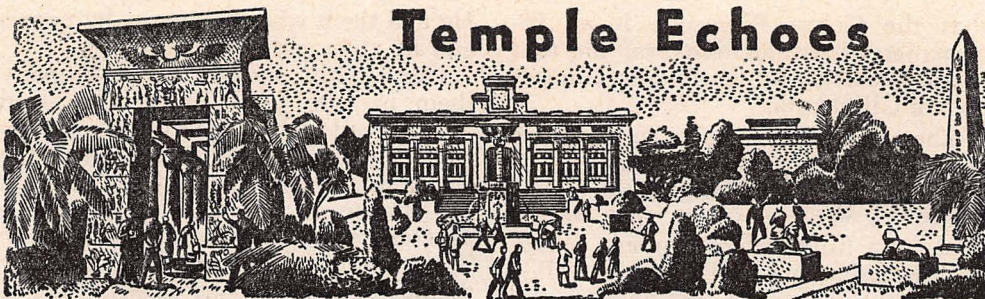
Compiled by Frater Rodman R. Clayson, F.R.C., a member of several astronomical societies, and who for a number of years has been director of the *Rosicrucian Planetarium*. Send for this book today. Ask for *Our Cosmic Neighbors . . . Story of the Stars*. The price is only 50c, postpaid.

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Temple Echoes



THE March issue of *El Rosacruz*, the official publication of the Rosicrucian Order in Spanish, carried an article by Soror Yolanda Díaz de Díaz, F. R. C., recounting the impressive ceremony whereby Alden Chapter of Caracas, Venezuela, was raised from a chapter to a lodge status and its newly-erected temple dedicated. Following traditional custom, the temple was the result of cooperative effort and talent of Rosicrucians in that area. Soror Díaz de Díaz made a not inconsiderable contribution as did Doctors L. Bello Caballero and Guillermo Pardo, engineers. The temple's Egyptian architecture, as well as its modern construction, its sound and ventilating systems, attest their skill. An impressive painting in the East is the work of Frater M. A. Rodriguez Santaella. Throughout, this beautiful structure gives evidence of the love and unselfish activity of the lodge membership as a whole.

On this occasion of far more than local significance, Frater José A. Calcaño Calcaño, member of the Supreme Council of AMORC, and Frater Carlos Nuñez Arellano, Grand Councilor for Latin-American countries, participated. Even the Imperator, Ralph M. Lewis, convinced of the uniqueness of the event, journeyed with Mrs. Lewis to Caracas, to perform the rites of dedication. On his homeward journey, he made brief visits in San Juan, and Ponce, Puerto Rico, where hundreds of members gathered to meet him.

The following is an excerpt from Soror Díaz de Díaz's account of the ceremony in Caracas, which took place on Sunday, December 30, at 5:30 o'clock in the afternoon:

After all members had entered the temple, dimly lighted by only a soft haze of blue, the Chapter Master opened the ceremony with a word on the origin of ancient temples. As she spoke, music swelled and more and more light appeared, first in the East of the Temple, revealing the impressive landscape painting, and gradually growing until the whole temple was flooded with pure white light.

At this moment, the ritualistic officers attired in robes of differing colors entered in procession after the ancient Egyptian temple manner, intoning the Rosicrucian chant, under the direction of the Chantor and Chantress. Briefly in turn, special officers proclaimed the properties of the four elements; then to the strains of their traditional march, the white-vestured Colombes entered to cense the temple.

Standing before the Shekinah, the Herald made known the aspects of the heavens for the hour. The Imperator was then introduced in the East by the Chapter Master, in order that he might perform the traditional act of dedication, the culmination taking place at the Shekinah, focal point of Cosmic vibration and members' devotion. Here, assisted by the Colombes in the arrangement of symbolic furniture, the Imperator pronounced the words to invoke the presence of the Divine Mind within the temple.



From Frater F. R. Goodman of Neutral Bay, N.S.W., who was Chairman of Sidney Chapter's first rally, comes a most interesting account of Rosicrucian fraternalism down under. Over a hundred members of the Order participated in the well-planned and well-managed two-day conclave, with time allotted both for serious work and pleasurable relaxation.

The Masters of both Brisbane and Melbourne Chapters (Soror Hilda E. Monteith and Frater Lance E. Ellt, respectively) were present, as well as many other visitors, none of whom Frater Goodman reports, traveled less than 500 miles. One member, Frater J. Bulpine, came from Gordonvale in North Queensland—a journey of some 1500 miles!

The happiest note of the occasion, perhaps, was the fact that the Masters of Brisbane and Melbourne Chapters were so delighted with the whole affair that they went home prepared to follow Sidney's lead and arrange for rallies of their own. Indeed, as Frater Goodman writes, "this augurs well for the future of the Order in Australia."



About the time you read this item, the members of the Grand Lodge of Indonesia will be participating in the ceremony of dedication for their temple. Word from the Grand Master-General there, Soror M. C. Zeydel, indicates that once more Rosicrucian activity is being systematically furthered throughout that area, and monograph material is being rapidly made available in Dutch, which is the official language. The seat of the Grand Lodge is in Bandung.



Some informative paragraphs quoted from an editorial in the *San Jose Mercury-News*, issue of February 10, 1952:

"With relatively little fanfare or limelight the size of the art gallery at the Rosicrucian Museum has been more than tripled. This will permit the showing in San Jose of many of the finest traveling art exhibitions in the world. The enlarged art gallery will be formally presented to the people of San Jose this afternoon. At the same time the public will be able to see the annual exhibition of the San Jose Art League.

"The ceremonies will be open to the public and will start at 3 p.m. The presentation of the gallery will be made by James C. French, curator. A speech of acceptance will be made by Mayor Clark Bradley.

"At the same time the Rosicrucian Order and the Art League will present their First Annual Art Panel. Members of the panel will be Betty Boynton, painter and sculptor; John De Vincenzi, painter and teacher; Fred Kessler, painter, designer, and teacher; Carol Kessler, painter, and Milton Ryder, painter, who will also act as moderator.

"On the spacious and beautifully lighted walls of the gallery are displayed about 60 paintings. They are of all types and varieties. Some are beautifully representational. Others are modernistic, including a number of abstractions."



Another item from a recent issue of the *San Jose Mercury-News* will prove equally interesting to Rosicrucian mem-

bers as well as to all who are concerned with things Egyptian:

Priceless collection of Egyptology which belonged to Georg Steindorff, noted writer, historian and lecturer, has been given to the Rosicrucian, AMORC, Egyptian-Oriental Museum here.

Dr. Steindorff, who died in Los Angeles last Sept. 28, at the age of 90, was consulting Egyptologist for the Rosicrucians for 15 years. Before his death he expressed the wish that his collection be made available to Museum Director Ralph M. Lewis and to Curator James C. French.

The bequest includes 84 articles—bronze figures, vases, cosmetic jars, funeral beads, and headdresses. . . .

Dr. Steindorff, a native of Dessau, Germany, received his Ph.D. from University of Goettingen in 1884. He was former assistant curator of the Berlin Museum and curator of the Leipzig Museum. He came to this country in 1939, and directed classification of the Harvard collection of Egyptology. . . .

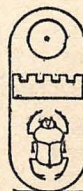
The San Jose Rosicrucian Museum is recognized as having the largest collection of Egyptology west of Chicago.



"How good is man's life, the mere living" wrote the poet Browning; and Rosicrucians are quite willing to agree: If concrete evidence of that seems wanting, just visit the first grade of the John Campbell School in Selah, Washington. One of our AMORC members, Soror Katherine B. Hanford, now approaching 70, teaches that grade. She first started teaching in 1904 after graduating from the then Ellensburg Normal School.

After three years' teaching, she married and reared a family of eight children—five sons and three daughters. To date she has 26 grandchildren! But this wasn't achievement enough for Soror Hanford: she went back to school, and a few weeks ago received her B.A. degree from Central Washington State College.

As to her method of attaining her present position as favorite teacher, Soror Hanford says little, but part of it may be found in the disclosure she made recently in a letter. "Early in the year," she writes, "I ask the children to picture with colored crayon an individual likeness as large as their paper will permit. Then I ask them to draw a tiny image on the same sheet. This little image, I tell them, is the *good baby self* with which they were



born. It is this good little self, I emphasize, which always tells the big self the right way."



A feature of every Rosicrucian International Convention is the time set aside for special displays of individual ability and talent of conventioners themselves. Ordinarily, no scouting is done ahead of time, but this year's committee should be aware that Grand Councilor for the South Atlantic States, William V. Whittington, is a song writer. A little while ago, the song "The Good Lord Willin'"—of which he wrote both the words and music—was presented at Thomas Jefferson Chapter in Washington, D. C.



Following a recent convocation, members of the Abdiel Lodge, Long Beach, received a surprise treat in being served

"ambrosia." This consisted of organically grown oranges, sliced and attractively arranged on flat paper plates. Fresh coconut, ground and chilled, completed the decorative as well as nutritional motif.

For those who are still confused concerning the word *organic*, it is explained that such product comes from "soil abundant in life" (fungi, bacteria, earthworms, etc.), free from inorganic chemicals and poisons—even of spraying. In such soils and in their fruits, the vitamins, minerals, and other nutritional elements are in balance, as established by nature when cooperated with. Also, adequate soil life has very little 'attraction' for insects and disease.

* * *

The subject of refreshments brings to mind that recently in the Recreation Hall of the Supreme Temple at San Jose, sandwiches were served with sprigs of water cross, fresh and crisp—daintily tucked in.



JUNE AND JULY EVENTS AT ROSICRUCIAN PARK

Early summer is a busy time at Rosicrucian Park—a time of home-coming, when members throughout the jurisdiction, from all parts of the world, focus their attention upon Rosicrucian activities taking place at Rosicrucian Park. These events open with the beginning of the Rose-Croix University session, which this year begins on Monday, June 16, continuing for a period of three weeks. A new prospectus of subjects to be offered at this year's term is now available to every member requesting a copy. Courses will include music, philosophy, psychology, physics, and other special studies that will be of interest to every Rosicrucian.

Among these courses that every student at the Rose-Croix University may study are: Rosicrucian Healing, Parapsychology, Music Appreciation, Rosicrucian History, Creative Writing, Art, and others. Have you completed your plans to attend the Rose-Croix University this year? If not, write immediately to the Registrar of the Rose-Croix University for full information, and a list of the courses to be offered this year.

Whether or not you attend the University, the next event at Rosicrucian Park will be the annual International Rosicrucian Convention, July 6 to 11. This is the opportunity for every member to participate personally in activities of the Order under the direction of the officers and the staff at Rosicrucian Park. You will meet old friends, form new ones, and enjoy a week of instruction and recreation such as is not possible in any other place or organization in the world today.



HAMPTON COURT PALACE

An entrance through this arch is like stepping into the pages of history. The enormous palace, 15 miles from the center of London and formerly consisting of four quadrangles, is the finest specimen of Tudor architecture in existence. It was originally erected by Cardinal Wolsey in the 16th century. After its being a royal residence, famed scientists as Michael Faraday, the physicist (1791-1867), ended their days in its beautiful and peaceful surroundings as royal pensioners.

(Photo by AMORC)



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Corners
of the
Earth . . .

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FROM beneath the choking dust of the ages—the mummied remains of royal personages. The wealth of princesses poured from alabaster chests and bronze vases of ancient treasure-troves—crystal necklaces, gold earrings, scintillating gems. Exquisitely carved jasper and argonite statuettes, removed from disintegrating temple shrines, recalling the devotions of a forgotten people. All of these—and many more—comprise the collection of antiquities, the strange exhibits of the *Rosicrucian Egyptian, Oriental Museum*, which fascinate thousands of its visitors.

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AN IMPERATOR'S PAINTINGS

This book, entitled *The Magnificent Trinity*, also reproduces some of the large personal paintings by Dr. H. Spencer Lewis. These paintings, now hanging in the *Rosicrucian Egyptian, Oriental Museum*, depict historical incidents such as the sculpturing of the bust of the beautiful Queen Nefertiti, wife of the Pharaoh, Amenhotep IV. This book constitutes a visual journey to the *Rosicrucian Museum*. Order your copy today.

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The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as "AMORC" (an abbreviation), and the AMORC in America and all other lands constitutes the only form of Rosicrucian activities united in one body. The AMORC does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association write a letter to the address below, and ask for the free book **The Mastery of Life**. Address Scribe S. P. C., in care of

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Supreme Executive for the Jurisdiction of The Americas, British Commonwealth and Empire,
France, and Africa: **Ralph M. Lewis, F. R. C.—Imperator**

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The following are the principal chartered Rosicrucian Lodges and Chapters in the United States, its territories and possessions. The names and addresses of other American Lodges and Chapters will be given upon written request.

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Phoenix Chapter, 1738 West Van Buren St. Fred A. Warren, Master, 1254 So. 21st Place.

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Long Beach:
Abdiel Lodge, 2455 Atlantic Ave. Henry L. Fout, Master, 335 E. 9th St., Apt. 7.

Los Angeles:
Hermes Lodge, 148 N. Gramercy Place, Tel. GLadstone 1230. T. H. Winsborrow, Master, 430 S. Kenmore Ave.

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Oakland Lodge, 263 12th St. C. A. Johnson, Master, 5936 Keith Ave.

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Akhmaton Chapter, 20 N. Raymond St. Frank L. Barnett, Master, 3134 N. Bartlett Ave., San Gabriel.

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San Diego Chapter, 4567 30th St. Nell D. Johnson, Master, 2521 Frankfort St.

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Francis Bacon Lodge, 1957 Chestnut St., Tel. WEst 1-4778. Carl T. Endemann, Master, 87 Central Ave., Sausalito.

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Leonardo da Vinci Chapter, 603 S. Washington. William A. Burrell, Master, R.F.D. 1.

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Sao Paulo: Sao Paulo Chapter, Rua Riachuelo 275, 8° Andar, Salas 815-16. Oreste Nesti, Master, Caixa Postal 6803.

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* (Initiations are performed.)

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Armando Font De La Jara, F. R. C., Deputy Grand Master

Direct inquiries regarding this division to the Latin-American Division, Rosicrucian Park, San Jose, California, U. S. A.

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